Shepherds

NOVEMBER, 1953

250,000 New Members

ON PROFESSION OF FAITH

Between Pentecost-Aldersgate Day [May 24] and December 31, 1953

Methodism has always possessed a threefold purpose: the warm heart, the world parish, the transformed society. Very wisely the church lists these three objectives in the order named, for only those with a vision of God and a passion for men's souls can change the shape and course of human events. When men have experienced for themselves the transforming grace of Christ they covet that redemptive and renewing power for all the world. Consequently, they cannot be content to rest at ease in Zion. Rather, they are impelled by a magnificent obsession to seek and to save the lost by proclaiming the goodness of the Lord to the sons of earth. On every hand, they find ample opportunity to bear their witness. Hearts are hungry for a love that will not let them go. Souls are agonizing for a truth that sets them free. Minds are eager "to think God's thoughts after him."

Methodism recognizes and responds to this challenge of lives that can find their peace only in the service of the Master.

Therefore Methodists have launched out upon the great World Mission of Evangelism with the avowed purpose of winning a quarter of a million persons to Christ by means of a United Evangelistic Mission in every local church this fall.

The theme of this Mission, "Christ Can Change the World," is more than a declaration of faith. The experience of the United Evangelistic Mission movement bears convincing witness to the fact that Christ is changing the world through His Church and His people.

Let no one deceive you at this point. For all the evil which exists in our time, wherever men and women are zealously giving men Christ, souls are being brought into the Kingdom, the spiritually weak are being made strong, and the strong are finding new power as they use their abilities to lead the lost into the paths which God has prepared for their feet.

You whose hearts are touched with the concern of the Christ, set your churches, Districts, and Conferences aflame with a passion for persons to know Christ.

Now is the hour to proclaim the evangelistic message from every pulpit and to carry the Good News of our Saviour into every home.

Determine that your church will win more than ever before in its history. Direct every effort and every program toward reaching men and women for the Master. Use every method of evangelism —pulpit, visitation, personal—that by all means you may reach people with the gospel of Christ.

Pastors and local church Commissions on Membership and Evangelism are requested to send at once to the General Board of Evangelism, 1908 Grand Avenue, Nashville 5, Tennessee, the names and mailing addresses of all persons received in their churches on Profession of Faith on and since Pentecost-Aldersgate Sunday, May 24. It is not necessary that these persons be won during a United Evangelistic Mission—only that they be won on Profession of Faith.

It is only in this way that the 250,000 persons on profession of faith can be counted.

Furthermore, a Special Certificate of Membership (see story on page 16) will be sent the pastor for every person reported.

A blank for reporting these names and addresses is included in each issue of *Shepherds*.

SHEPHERDS

For Commission on Membership and Evangelism in the Local Church

November, 1953

Vol. 8—No. 2

Geo. H. Jones, *Editor*
Gordon Pratt Baker, *Editorial Associate*
Edward Ferguson, Jr., *Editorial Assistant*
John Lewis Sandlin, *Editorial Associate*
John G. Walton, *Director of Promotion*
D. E. Jackson, *Business Manager*

TIDINGS, 1908 Grand Avenue
Nashville 5, Tennessee

Chairmen of the Commissions on Membership and Evangelism in local churches, whose names and addresses are available, receive *Shepherds* each month free of charge. Pastors, District Superintendents, and District and Conference Secretaries of Evangelism are requested to report these names and addresses, giving the name of the church, charge, District, and Conference.

Total circulation this issue, 60,000

Individuals may subscribe at the rate of $1.50 per year. Churches may furnish *Shepherds* to the members of their Commissions on Membership and Evangelism at the rate of $1.00 per person, for 10 or more persons.

Copyright, Tidings, Nashville, Tenn., 1953

Cover photo: Three Lions, New York City

New

Ready November 1

Poetry Time

Inspirational Poetry for Families With Young Children

Compiled by JOHN E. BREWTON

Dr. John E. Brewton, whose anthologies of children's poetry are well known, has gathered this book of inspirational and religious verse to be used as a resource book for devotions and by parents in "poetry time." Here is a companion book, in similar format, to *Prayer Time—Daily Devotions for Families with Young Children.* Like *Prayer Time* it will meet a very real need. *Poetry Time* presents a beautiful selection of children's verse, selected on the basis of its usefulness in the home.

50 cents per copy.

New

Ready November 1

The Very Thought of Thee

Selections from the writings of Bernard of Clairvaux, Jeremy Taylor, Evelyn Underhill

The title comes from the first lines of the well-known hymn by Bernard of Clairvaux "Jesus, the Very Thought of Thee With Sweetness Fills the Breast." This book contains selections from three who represent the search for the deeper faith. Bernard of Clairvaux is of the eleventh century, often thought of as the dark ages. Jeremy Taylor lived in the seventeenth century and by his writings exerted tremendous influence on the people of his time—John Wesley for one. Evelyn Underhill represents the twentieth century. Through all runs the thrilling evidence of God's presence as each sought for a fuller understanding of His will. A meaningful gift. 35 cents each.

New

Ready Now

More Power to You

JOHN A. REDHEAD

The author is a famous radio preacher whose messages have been welcomed all over America. Here he writes on a theme of universal interest—how to make use of God's power in daily life. This is a booklet that will be useful in counselling. Ministers will want to have copies always available. Order a supply now.

Sample copy, 15 cents. 10 copies, $1.00. 100 or more, 7 cents each.

New

Ready Now

Home Grown Religion

F. GERALD ENSLEY

"Home," writes Bishop Ensley, "is one experience most of us never get over." Those who have heard him speak on the subject of the place and the responsibility of the home in developing religion are aware of his stirring and practical approach. Mothers and fathers will welcome these suggestions on how they can muster home resources to nurture their children in the Christian faith.

Sample copy, 15 cents. 10 copies $1.00. 100 or more, 7 cents each

1908 Grand Ave. **The Upper Room** Nashville 5, Tenn.

The Upper Room Book of Christmas Carols

For . . .

Caroling,

Parties,

Worship

Nineteen of the best-loved Christmas carols have been brought together in this attractive booklet, all in their familiar musical arrangements. Other material includes two pages of Bible passages that tell the Christmas story and two pages of suggested worship services for Christmas Eve and Christmas Day. Twenty-four pages, beautiful two-color cover. Ideal for schools, parties, and home use.

The Christmas Greeting That Is Different

THE UPPER ROOM BOOK OF CHRISTMAS CAROLS is that different greeting for which you have been looking. Beautiful Christmas cover, the carols, and the worship services, make it a meaningful and lovely Christmas greeting. And the cost is no more than an ordinary card.

Envelopes to fit—Order Regular Upper Room envelopes, plain. 1 cent each in lots of ten or more.

For Business Use, Too

At the Christmas season many business firms send greetings. In some cases a firm may wish to provide a quantity of this carol book for schools, churches, clubs, etc. The back cover is left blank so that it may be printed to carry your own greeting.

Single copy 10 cents. 12 copies $1.00
One hundred or more 6 cents each

(On all orders received after Oct. 31—10 copies $1.00 7 cents each in lots of 100 or more)

The Upper Room

1908 Grand Ave. Nashville 5, Tenn.

The Upper Room Pulpit

J. MANNING POTTS, *Editor*

In the November Issue

When a Strong Man Discovers God
ANDREW W. BLACKWOOD,
School of Theology, Temple University

Some Rules for Christian Living
R. G. CLARKE,
Ballynahinch Congregational Church,
Downs, North Ireland

Jesus Christ the Prince of Peace
GORDON MACLEAN,
First Presbyterian Church, Winnepeg, Canada

God's Desire and Ours
JOHN SCHMIDT,
Lutheran World Federation Service to Refugees
Geneva, Switzerland

Man's Response to God's Revelation
C. H. STAUFFACHER
Bishop Evangelical United Brethren Church,
Kansas City, Kansas

The Impossible Takes Time
W. A. WELSH,
East Dallas Christian Church, Dallas, Texas

Preachers say that *The Upper Room Pulpit* is meeting a definite need as they prepare for their pulpits. It keeps them in touch with the preaching from the best-known pulpits.

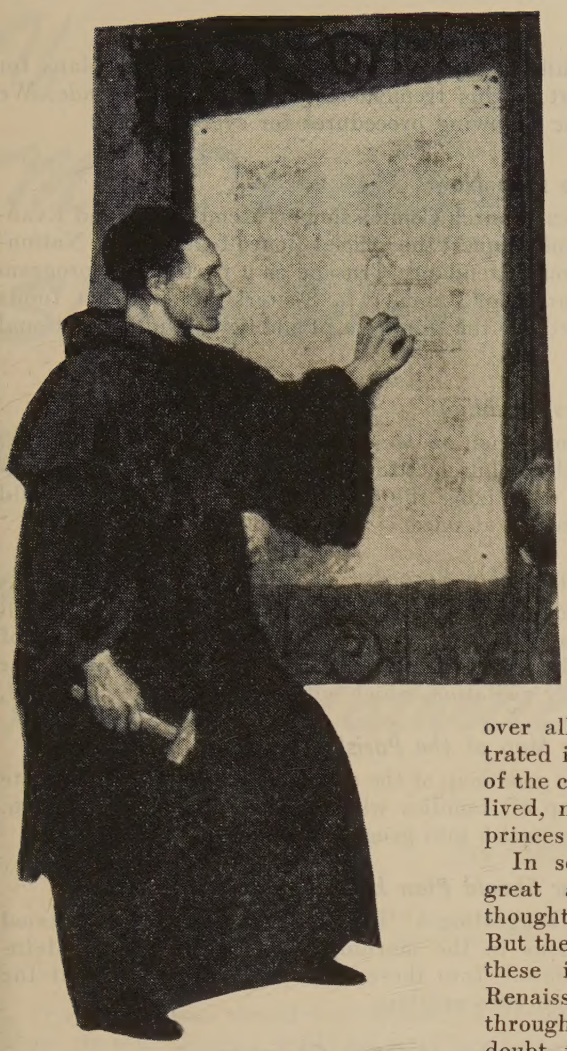
It gives them a sampling of the preaching from various denominations and all sections of the land. It is rich in the suggestiveness of ideas, illustrations and pulpit patterns.

It echoes and re-echoes the call that leads men to make preaching their life work.

Subscription Rates: United States and Canada, $1.50. Elsewhere, $2.00

The Upper Room Pulpit

1908 Grand Ave. Nashville 5, Tenn.



What Reformation Sunday Means to One Layman

by

Edward Ferguson, Jr.
Layman, Christ Episcopal Church
Nashville, Tennessee

Four hundred thirty-six years ago, on a day in October, 1517, a man stepped to a church door at Wittenberg, Germany, and posted there a list of 95 propositions on the sale of indulgences by the Roman Church. The man's name was Martin Luther; his list of propositions was his famous 95 theses; and his act signalled the beginning of that movement in history which we call the Protestant Reformation.

On October 25 of this year many of our churches will celebrate Reformation Sunday—a day when all of us might well examine again the meaning of the Reformation both in the history of the Church and in the life of each of us who calls himself Protestant.

Historical Factors Involved

In the Thirteenth and Fourteenth Centuries there were many factors which contributed to the decline of the once all-powerful Church of Rome and to a revolt from its domination and rule. The Church itself had become corrupt, tyrannical, and self-centered. Power over all the Church had been concentrated in the hands of the Pope. Many of the clergy had become immoral. They lived, not as servants of God, but as princes of the world.

In secular life there had occurred great and far-sweeping changes of thought and attitude among the people. But the Church had not kept pace with these intellectual developments. The Renaissance, or re-birth of knowledge, throughout Europe had dispelled the doubt, fear, and superstition which had held the people enslaved during the Dark Ages. Man began to think of his worth as an individual—an individual with his own rights, duties, and obligations. And not the least of these were the individual's rights, duties, and obligations toward God.

Martin Luther helped point the way. Others—Calvin, Zwingli, Knox, Wesley—took up the fight and carried it forward. Today the Protestant Church has a heritage of respect, love, and concern—coming from the people themselves—unequaled by any similar movement in history.

Today the Church does not mean that the few offer salvation, through themselves, as they see fit; rather it means all offering salvation, through Christ, to all.

Today the Church does not mean the granting of pardon and indulgence through the intercession of priest and saint. It means the right of each individual to ask for forgiveness through his own personal communion with God.

Today the Church is not an autocratic, ruling body with enforced membership. It is a world-wide association of true believers who share a fellowship with one another and with Christ.

To me as a Protestant the Reformation means that, not only do I protest certain things, but also that I bear witness to certain other things.

The Church gives me freedom and individuality. But this freedom carries with it certain obligations which I must fulfill, not through a sense of necessity, but through a feeling of love for Christ and His Church. For example, it is my right and my duty to attend the services of my church. I am a part of the Church; therefore, I feel I must honor it with my presence.

The Kingdom of God

Likewise, I must support the Church with my substance. In order to be able to carry on its work, the Church depends on me for financial support; I must help to sustain it with my money.

In addition, I must pray for the Church and for the work that it is doing. It is my Church. I believe in its work. Consequently, I pray for God's help and guidance as we attempt to further His Kingdom on earth.

Finally, I must carry the message of Christ's saving power to all the world. This is the great truth which we have. In every way possible I must attempt to share the truth with others.

Yes, our Protestant tradition is great and glorious. No doubt, most of us appreciate this heritage from the past. But also we must gather from it the strength and resolve to push forward in the task of bringing the Kingdom of God to men that we might bring men into the Kingdom of God.

Worship Develops Christian Character

A LARGE PERCENTAGE of the members of The Methodist Church do not regularly attend the Sunday services in their churches. Many attend infrequently, or not at all. It is evident that a new birth of spiritual life for the entire Church depends in part upon a devotion to regular and systematic attendance by a large percentage of those who are counted as Methodists . . . the Council of Bishops urges all pastors to unite in a Church Attendance Crusade, beginning January 1, 1954, and ending Easter Sunday, April 18." So declares, in part, a resolution passed by the Council of Bishops at Omaha, Nebraska, in May, 1953.

A Nation-wide Crusade

In response to this challenge the General Board of Evangelism is marshalling its resources, at the request of the Bishops, to give guidance to a nation-wide Church Attendance Crusade, January to Easter, 1954.

The Church has no greater responsibility than that of leading men and women into the presence of God through worship. Worship develops Christian character, inspires Christian service, encourages Christian social action. The worship service is the very heart of the total church program. We must bring our people into the services of worship if we are to accomplish our highest goals. Only those who hear the Word can live the Word. Only those who live the Word can change the world.

The most effective way to initiate an increase in church attendance is through a *Church Attendance Crusade* in which the members are challenged to renew their pledge of loyalty. The nation-wide emphasis, January to Easter, offers an opportunity for every church to do something significant in this area. Pastors and churches should begin NOW to work out definite plans for participation. Great blessings will come to ministers and laymen as they seek to stimulate the habit of regular church attendance among those who have been negligent.

Essential Materials

The slogan which has been selected for the Crusade is: "Give GOD a Chance NOW!" Attractive new materials for publicity and promotion are being prepared—posters, bumper strips, window cards and stickers, letterheads, movie trailers, TV films, radio platters, etc. These will be available through TIDINGS.

The December issue of SHEPHERDS, which will reach your desk early in November, will carry complete details of the program and lists of materials.

Effective Plans

Meanwhile, every congregation should initiate plans for taking part in this tremendously significant Crusade. We suggest the following procedures for every church:

Adopt the Plan Now

The Local Church Commission on Membership and Evangelism should request the Official Board to adopt the Nation-wide Church Attendance Crusade as a part of the program of the church for January to Easter. Request that funds be allocated for the purchase of publicity and promotional materials.

Assign Responsibility

The Commission on Membership and Evangelism should assign to the "Church Attendance Committee" the responsibility for organizing the Crusade. This committee should begin planning at once.

Study Membership Records

The Committee on Membership Records should study all records and see that they are up to date. Complete lists of members by geographical location should be prepared for the friendly visitation, which will be a part of the Crusade.

Prepare a Map of the Parish

Secure a good map of the city or rural community. Locate on the map all families who are members of the church. Divide the parish into geographical units.

The Pastor Should Plan His Sermons

We are suggesting a "Festival of Faith" for the period with sermons in the morning services on "What Methodists Believe." Into these messages may be brought the emphasis on Stewardship.

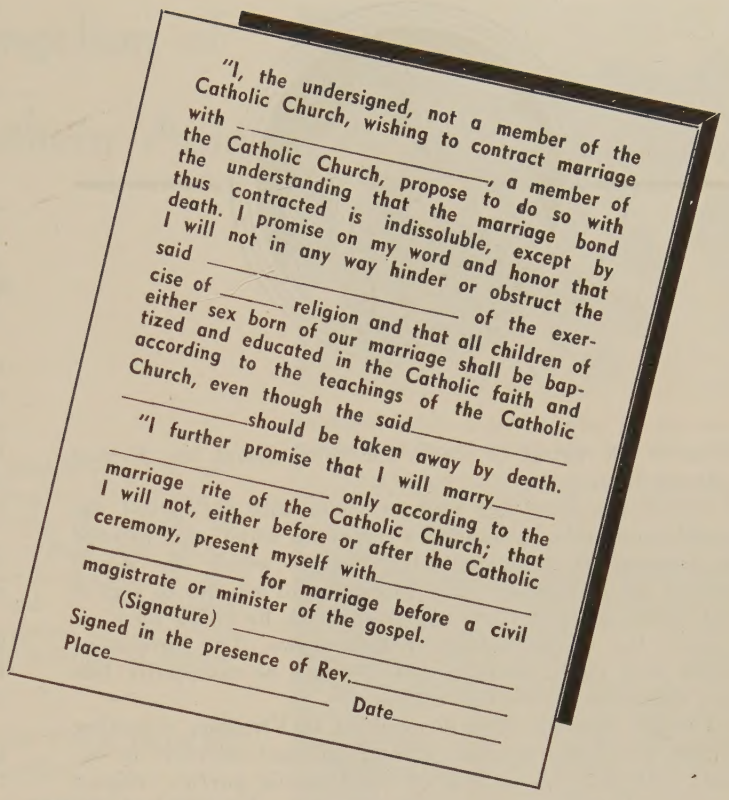
Secure Cooperation of Other Churches

All of the publicity and promotion materials will be non-denominational. Try to work up a community-wide emphasis on church attendance.

Watch for Further Information

—Success stories.
—December SHEPHERDS early in November.
—New materials order blank.
—Articles—"Why I Go to Church."
—Booklet—"How to Organize and Conduct a Church Attendance Crusade."

If My Daughter Should Want to Marry a Roman Catholic



"I, the undersigned, not a member of the Catholic Church, wishing to contract marriage with _____, a member of the Catholic Church, propose to do so with the understanding that the marriage bond thus contracted is indissoluble, except by death. I promise on my word and honor that I will not in any way hinder or obstruct the said _____ of the exercise of _____ religion and that all children of either sex born of our marriage shall be baptized and educated in the Catholic faith and according to the teachings of the Catholic Church, even though the said _____ should be taken away by death.

"I further promise that I will marry _____ only according to the marriage rite of the Catholic Church; that I will not, either before or after the Catholic ceremony, present myself with _____ for marriage before a civil magistrate or minister of the gospel.

(Signature) _____

Signed in the presence of Rev. _____

Place _____ Date _____

by Bishop H. Clifford Northcott

Reprinted by permission of *The Christian Advocate*. This article was so popular that it appeared twice in *The Christian Advocate*—on April 19, 1945 and March 23, 1950.

If my daughter should want to marry a Roman Catholic, there are some things I would not do. One of them would be to tell her that she couldn't.

I know, and so does she, that that is not the problem. I would not fool myself into thinking that my daughter is immune to dulcet love tones and to the winsome logic of an upright, persuasive, fine-appearing boy who all his life had known nothing in religious matters but the Roman Catholic position.

My daughter is not superior to the daughters of others I have known who have shocked their parents by such action. But if she should ever want to marry a Roman Catholic, there are some things that I hope she will know and know thoroughly.

Attitude Toward Marriage

First of all, I would like her to know that while we have always had some delightful Roman Catholic friends, their attitude toward marriage is different from that which we have held. As true Catholics, they hold that the sacrament of marriage can be solemnized only by an officer of the church, the priest. As Catholics, they believe that there is only one true Church—the Roman Catholic Church. Every Roman Catholic is taught this from infancy.

If my daughter should listen to some Roman Catholics she might be confused into thinking that when her father and mother were married by a Protestant clergyman, out in Kansas, although it was legally sound, the ceremony did not have the rich spiritual significance and authority it would have had if it had been a Roman Catholic wedding. When she thought this fact over, I do not think she would admit that any Church or church official has an exclusive claim to God's favor.

I would like to have my daughter know that her father appreciates the emphasis the Roman Catholic Church has given to permanence in marriage. But there is a difference in the concept held by Catholics and non-Catholics; for marriage to the Roman Catholic is a sacrament—a mystery in which a miracle takes place. In it by a strange, supernatural operation, two persons are made one and are forever joined.

"Now daughter," I would say to her, "I hope that your mother and I have never caused you to feel that by our Protestant union we have had any less sacred or devout attitude toward our lives together. Neither of us, however, has ever been conscious that any miracle took place at the altar framed by Kansas daisies where we knelt together, for you know full well that your father and mother are still two distinct personalities, united by mutual love."

Love Not All

If my daughter should want to marry a Roman Catholic, I would not doubt her love for him, but I do not think I could admit that love was the only thing which mattered. I am not sure she realizes that if her husband were to feel truly married, they would have to be married by the priest. She has some hazy idea, I know, that when a Catholic proposes to marry a non-Catholic, the non-Catholic is expected

Pictured above is the antenuptial contract which Protestants are required to sign before a priest will unite them in marriage to a Roman Catholic.

to go to the priest to learn something about the Roman Catholic Church.

In the course of her visit or visits with the priest she would eventually be handed a paper on which was printed an antenuptial agreement, the like of which she would never have seen before. The priest would ask her to sign it and would tell her that, unless she did, he could have no part in the solemnization of their vows. The agreement might have slight changes, but it would be essentially like that reproduced with this article.

I might also add that if we lived in Virginia, a further pledge would be required: *That I will not interfere in the least with the free exercise of the Catholic party's religion and that I will lead a married life in conformity with the attitude of the Roman Catholic Church regarding artificial birth control, contraception, or so-called "planned parenthood," realizing fully that these practices are against the natural and divine law.*

She should have known of this demand, of course, before love grew too intense; for, coming as it does at such a crucial moment, it becomes a form of coercion that is unfair to both parties. If he were a true Catholic, her lover would also be under the urge of his Church to do all in his power to convert her to the Roman Catholic faith. I might suggest to my daughter that fairness would indicate that she have a similar right and she do all in her power to convince her lover of the beauty, power, and reasonableness of her Protestant faith.

Mixed Marriage Hazardous

If my daughter should want to marry a Catholic, I would like her to know that Catholic priests and Protestant clergymen agree that a mixed marriage is a hazard and requires serious psychological adjustments. It would be untrue to say that there are no successful mixed marriages, for all of us know of at least a few cases that appear to be working out fairly well.

Such cases, however, demand extra strength of character, extra patience, and more adjustment than appears on the surface. The Roman Catholic Church holds the right to dictate even in most intimate details of family life. My daughter ought to know that.

When we think of making adjustments, I should like my daughter to think of the relationship of his family and of hers. There would be no common religious loyalty like that which would naturally exist if she married a boy from most any branch of the Protestant faith.

A girl from a loyal Protestant home who marries a Roman Catholic thrusts upon members of both families a relationship that is often extremely hard for them to receive. It is natural for a girl to want the members of her family to share in her love for the man of her choice. There is a sense —whether it is right or not—that when she marries, she marries not only the man, but his family as well, for better or for worse.

Efforts to Convert

That daughter of mine should know that the Canon Law of the Roman Catholic Church provides that when a Catholic marries a non-Catholic, the Catholic should continue to seek to convert the non-Catholic. Catholic authorities have been clear in pointing out that nothing should be done by a non-Catholic, even indirectly, to disturb the Catholic's faith.

She should know also that it is the understanding of Catholic authorities that any children born to them are to be baptized in the Roman Catholic Church, be taught their prayers, be brought up to attend mass, be prepared for confession, communion, and confirmation—in other words, be so grounded in the Roman Catholic faith that it may be anticipated that they will continue steadfast in it.

There are, when all this is considered, four possibilities which my daughter might follow if she should consider marrying a Catholic.

First, she might observe a nonreligious neutrality and be married outside the Church. But, generally, this means the fade-out of all religious faith. I would rather have her marry him in his Church than let that happen.

Second, she might compromise. Each might follow the Church of his choice and the children be divided between two faiths. This plan is a mighty difficult one to follow, as some tell me who have tried it.

Third, she might turn Catholic. She would find it difficult to start the practice of enforced confession to a priest and to accept without question the stated beliefs of any Church, for she has been taught to cherish liberties of faith.

Fourth, that lover who has so attracted her might unite with her in a Protestant Church. If she could suggest that procedure to him, he might say that "Catholics never do that." But she must remember that, while it is true that some Protestants meet the demands of the Catholic Church and turn to that Church, it is also true that many Catholics, in spite of the teaching of their Church, have turned Protestant and have thereby united their homes and given them a better prospect for permanence and true happiness.

Some Hard Adjustments

If, after knowing these facts, my daughter should choose to marry a Roman Catholic, I am going to have some hard adjustments to make, for I shall continue to cherish her love which has thus far blessed my life. In fairness, I would remind myself that I might have a hard time being reconciled to some Protestants whom she might select.

Nevertheless, I hope that she will realize now that, when people are loyal to interpretations of religious faith as different as are those of Catholics and non-Catholics, the issue should not be treated as superficial.

This problem of mixed marriages is not new. Authorities tell us that marriage, to be successful, needs unity of the highest order. True marriage is always an achievement of two souls, and religious unity is an invaluable asset to this achievement.

To my mind, the entire question is universally important. It concerns not only my daughter, but also every son and daughter who faces this problem. It challenges the teaching of every Protestant home that the children of such homes may realize the rich heritage of their own faith and that they neither quickly nor lightly forsake the religious liberties that have been won for them at great cost.

Quadrennial Program of Evangelism of The Methodist Church in Southern Asia

by Bishop John A. Subhan
Bombay Episcopal Area

"Bharat (India) for Christ" is the slogan of the four-year program of evangelism which the Central Conference of The Methodist Church in Southern Asia adopted in its last session held at Bangalore (S. India) in January, 1953. The Call to Evangelism issued in this connection by the Council of Evangelism of the said Central Conference opens with the following striking passage:

"We are entering into one of the most important quadrenniums of the Methodist work in India. It begins with the 250th anniversary of the birth of John Wesley, the founder of world-wide Methodism, and ends with the 100th anniversary of the coming of William Butler, the founder of Indian Methodism. Such a unique period of history in our Church calls for an unusual program on behalf of the Church. And what could be more typical of the spirit and genius of Methodism than a special drive in evangelism during the four years? For Methodism was born in a revival, has flourished through revival, and will continue to advance only by the means of revival. And so we prepose to proceed from *Crusade to Advance* and *Advance* now to *Conquest,* with the challenging slogan of *Bharat for Christ.*"

The Need of Evangelism

The Episcopal Address presented at this Central Conference, stressing the need of a daring, aggressive, and determined evangelistic program for the new quadrennium, stated:

"The urgency of a successful program for evangelism becomes evident when we remember that in the present world crisis the struggle is not so much for the conquest of territories as for the possession of the human soul. The Church in the present conflict cannot afford to neglect her primary task of preaching the gospel to every creature within her reach. Our Church needs missionary aggressiveness and a triumphant evangelistic program to carry forward the evangelization of Southern Asia."

A Threefold Plan with a Threefold Purpose

The program comprises a threefold plan divided into three periods lasting for four years each, stressing, respectively, *regeneration, propagation,* and *application.* It has a threefold purpose, viz., a warm heart, a world parish, and a working Church.

The Warm Heart

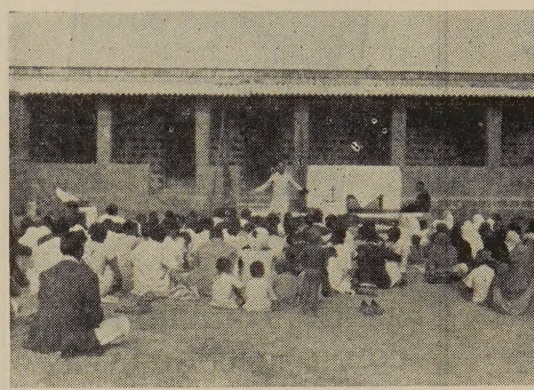
The year 1953, with its slogan "Each Christian a True Christian," is designated as a **Period of Regeneration.** It aims at making the Church truly Christian. Methodists must be led to a recovery of the Aldersgate experience of John Wesley, "for unless there is *regeneration* for each succeeding *generation* we shall soon end in *degeneration.*"

World Parish

"Each one reach one" is the slogan for the year 1954-1955, which is designated as a **Period of Propagation.** As the first period lays special stress on evangelism *within* the Church, the second emphasizes evangelism *outside* the Church. During the first year the Church is to be the *field* of evangelism. In the second it must become the *force* of evangelism. The program includes classes of instruction on "How to present Christ to non-Christians," classes for inquirers, leaflet evangelism, evangelistic campaign, Bible courses (correspondence), and publication of booklets containing the testimonies of outstanding converts to Christ.

The program of evangelism which

Methodist youths eagerly waiting for the evangelistic meeting in a rural area in South India.

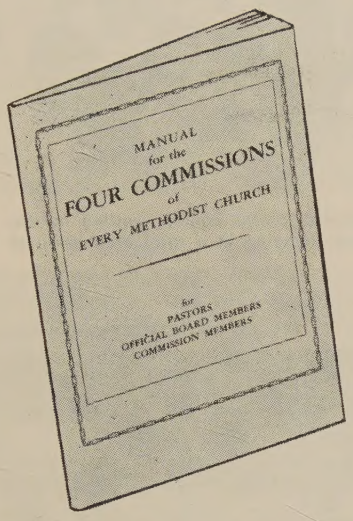


Rev. S. V. Parekh, a district superintendent, addressing a group of Christian workers in a rural area in Bombay Conference.

Bishop and Mrs. Subhan arriving at a rural center to inaugurate the evangelistic campaign.

An audience of Methodists in an evangelistic campaign in Gujarat Conference.

Two Manuals Vital to Every Church



MANUAL FOR THE FOUR COMMISSIONS OF EVERY METHODIST CHURCH

A practical handbook in effective local church administration. The chapters are contributed by the General Boards charged with specific responsibility in the area delegated to each Commission. Order 6 copies: 1 for pastor; 1 for each Commission chairman; 1 for chairman of Official Board. *40c each; 6 or more, 30c each.* Methodist Publishing House or Tidings.

THE LOCAL CHURCH COMMISSION ON MEMBERSHIP AND EVANGELISM

Describes the duties of this Commission. Order one for every Commission member. *25c each; 5 for $1.00.*

TIDINGS

reaches its culmination in 1956 is to the end that the Church in India will become rooted and established, and that it will become a vital force to transform society. The year 1956 will be a year of practical service in which every member of the Church will be a working member in the community, applying the gospel to the whole local situation and demonstrating the gospel by deed and example. It will be a chance to demonstrate to India that Christ is adequate for all the problems of life and that each Christian is a servant of the people.

The program has met with a hearty response from our churches in every part of India. The evangelism within the Church has resulted already in many churches in the formation of preaching bands which go out among the non-Christians to preach the gospel. Thus, the plans, though outlined in three successive periods, are working simultaneously. A man with a warm heart cannot wait for the period of propagation. He begins to witness for Christ now.

The Church has just completed the program of teaching, stressing the five main emphases of Methodism:

(1) All men need to be saved.
(2) All men can be saved.
(3) All men can know they are saved.
(4) All men must witness to their salvation.
(5) All men must press on to perfection.

A Spiritual Force

Methodism is proving itself to be a spiritual force. Pentecost-Aldersgate Sunday and the anniversary of John Wesley's birth were observed in The Methodist Church in India. Methodism in India, while nearing the completion of its record of 100 years of activity, is moving forward. The concluding sentences of the Call to Evangelism issued by the Central Conference express well the goal that the Church has set before it:

"Ours is the task of establishing love as the supreme law of life by claiming the heritage of salvation for all the earth. Ours is the privilege of belonging to that radiant company which, bringing nations to the light and kings to the brightness of His rising, reflect the matchless glory of God throughout the world. Let us never forget that as the heirs of Christ we are the hope of all the ages. To the fulfillment of that hope in India we pledge ourselves in this Glorious Mission of Evangelism."

Different!
Informative!
Authoritative!

What Every Protestant Should Know

by
Paul E. Folkers

A 12-page, 4" x 9" pamphlet outlining the history and major doctrines of Protestantism and showing the vital factors separating it from Roman Catholicism.

Answers

questions your people have been asking concerning the primacy of the Christian Church, the distinctive demands of Romanism and Protestantism, etc.

5c each; $4.00 per 100

Order in Quantity from

TIDINGS
1908 Grand Ave.
Nashville 5, Tenn.

CHRISTIAN WITNESS MISSION

for Youth

October-November, 1953

eriod of Preparation

—Let the MYF Council plan carefully
—Make a listing of high school and working youth, working interdenominationally through the schools if possible (see high school yearbook)
—List names of prospective youth and their families on "Prospect and Assignment Cards"
—Use special service, "Take A Look," for RALLY DAY in your church school
—Appoint the necessary committees

- *Prospect List Committee.* To find unchurched youth. See pages 1-13 of *Here's How*
- *Visitation Team Committee.* To recruit and divide church youth and adult workers with youth into teams of two
- *Publicity Committee.* To provide letters, make posters, bulletins, and announcements. Display the Christian Witness Mission posters. Use the person-to-person approach
- *Transportation Committee.* To be responsible for cars and for getting youth to their visitation assignments
- *Fellowship Committee.* To be responsible for the special fellowship times that are planned during the Christian Witness Mission, to welcome the newcomers, and to introduce them to the Christian fellowship and the program of the Methodist Youth Fellowship
- *Membership Committee.* To be responsible for planning a meaningful MYF service of commitment for the new members who are accepting the MYF Covenant
- *Food Committee.* To be responsible for fellowship suppers for training visitors

Young people participate in a religious census.

Period of Immediate Preparation

—Make sure that the calendar is clear
—Have youth who will serve as visitors make careful study of action booklet, *Here's How*
—Call together all workers with youth and see that all committees are functioning, understand the program, and are committed to it
—Use a Prayer for Youth in every worship service of the church
—Fill out the first page of the Evangelistic Score Card

Period of Operation

Sunday

9:45 A.M.—Sunday school classes review plans for week
—Use the Evangelistic Score Card in each group
—Distribute "My Christian Witness" for personal use
11:00 A.M.—Special services with youth participation and recognition
2:00 P.M.—Youth visitation teams meet for instruction and visitation
6:30 P.M.—Sunday evening Youth Fellowship meeting
7:30 P.M.—Youth Night, with special features planned by minister and MYF Council

Monday

6:00 P.M.—Fellowship supper and training session for youth and adult leaders who are to visit
9:30 P.M.—Reports and sharing

(*Continued on next page*)

Tuesday through Friday

6:00 P.M.—Continued instruction and visitation

9:30 P.M.—Reports and sharing

Saturday

7:30 P.M.—Saturday evening fellowship program for all the young people who are interested in joining the church. Let the evening be an orientation into the Methodist Youth Fellowship

Sunday Morning—MYF—Report of the week's program

Sunday Evening—MYF

Commitment service, with reception of new members into the church and the MYF and signing of the Methodist Youth Fellowship Covenant

Period of Conservation

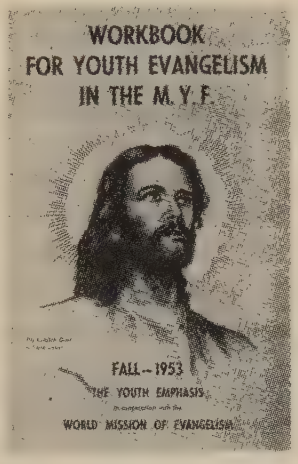
—Get the new members into the Fellowship. Help them find some responsibility

—Plan for membership classes which emphasize churchmanship

—Strengthen and improve the program and activities of the MYF

—Plan an emphasis on stewardship

—Emphasize support of the MYFund and World Service



Workbook for Youth Evangelism in the MYF

New, 8-page, free brochure

Here is the basic booklet in the Church-wide emphasis on Youth Evangelism. Gives detailed plans and procedures for a local church Christian Witness Mission for Youth. Contains the calendar in the Youth Emphasis and the plans for Youth Cooperation with the World Mission of Evangelism. Free copies available for your MYF Council.

Write: Box 871, Nashville, Tennessee

My Christian Witness

A 6-page leaflet designed to stimulate thinking about daily witness for Christ. Provides helpful suggestions to youth regarding personal, community, and world-wide spiritual influences. 5c each; 10 or more, 3c each; $2.25 per 100.
Order from Tidings, 1908 Grand Avenue, Nashville 5, Tennessee

The Evangelistic Potential of the Youth Fellowship

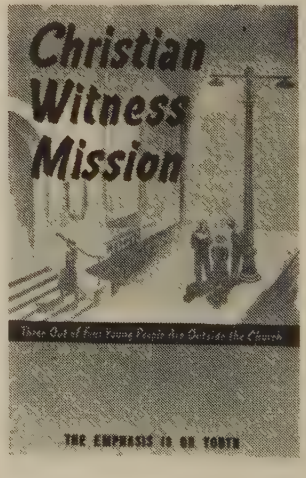
A valuable aid in evaluating the evangelistic opportunities of your youth fellowship program. $2.00 per 100.
Order from Tidings, 1908 Grand Avenue, Nashville 5, Tennessee

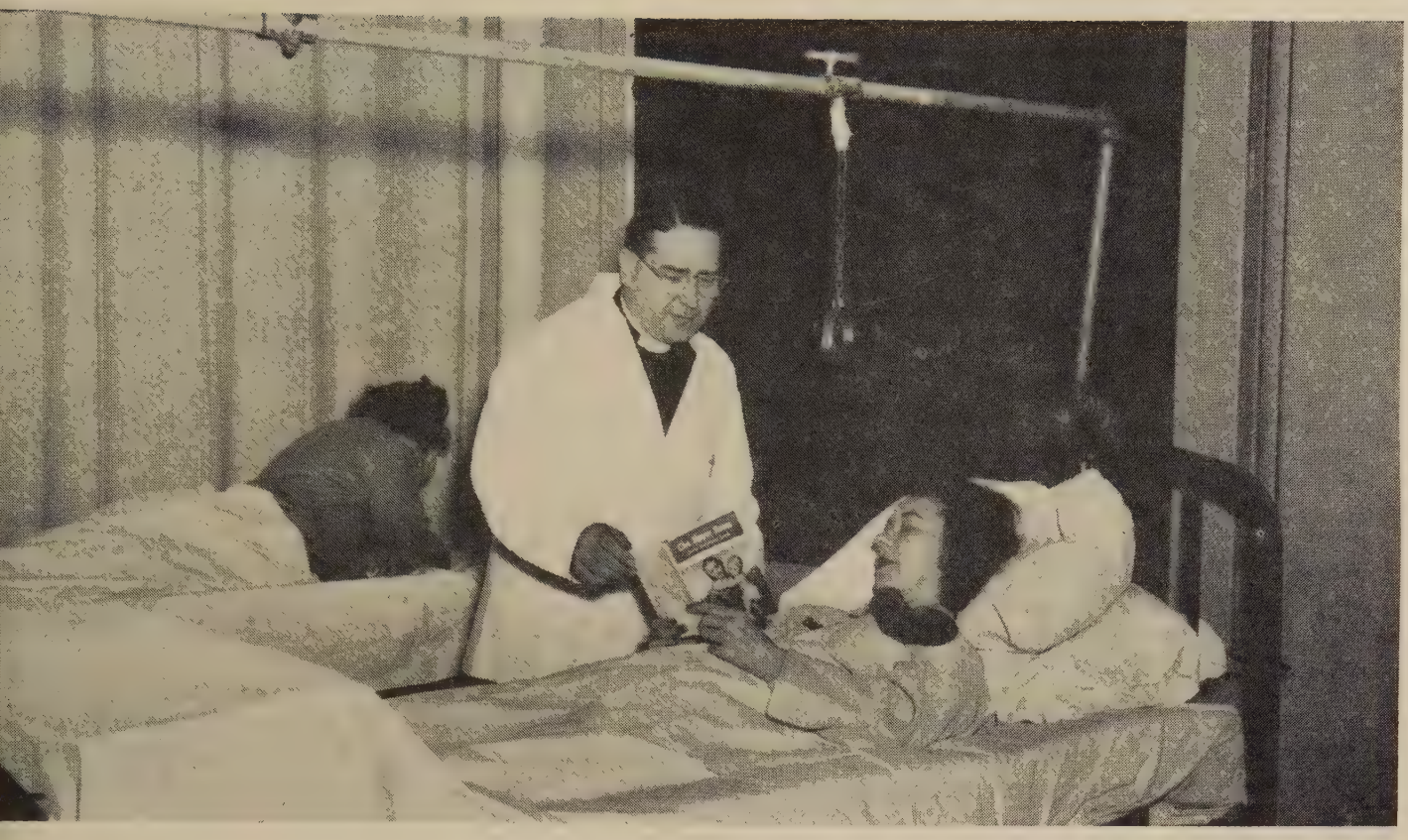
Census Card for School Survey

This card is invaluable in locating youth prospects. Should be ordered in ample quantities for your youth survey in connection with the World Mission. 50c per 100.
Order from Tidings, 1908 Grand Avenue, Nashville 5, Tennessee

Christian Witness Mission Poster

A new, 2-color display poster for publicizing your local church Christian Witness Mission. 22x34 inches. 10c each.
Order from Tidings, 1908 Grand Avenue, Nashville 5, Tennessee





Devotional Literature for Patients

Malcolm B. Ballinger, chaplain, University Hospital, Ann Arbor, Michigan, is the author of an article on Devotional Literature for Patients which was printed in the *American Protestant Hospital Association Bulletin* and revised for use in *The Journal of Pastoral Care* and has since been published as a separate pamphlet. He points out that there is almost a universal demand among hospital patients for devotional literature.

Grounded in Printed Word

He remarks that the Protestant denominations especially, and all Christians in general, are firmly grounded in the printed word. To the patients, and to others, the devotional literature often symbolizes their religious beliefs. In addition, it is something tangible. Patients are often seen going to the operating room holding in their hands a piece of devotional literature. Devotional literature has the advantage of being available. The patient can read it in the lonely watches of the night or when he restlessly awaits the coming of the doctor or nurse. Devotional literature helps direct the thinking of the patients. It often helps him to accept the situation in which he finds himself. The fact that he can and does share devotional literature with others is important. The chaplain finds the patient who has read some good devotional literature better able to talk with the chaplain and to accept the counsel that the chaplain offers.

Chaplain Ballinger goes on to point out that for the patient there are certain criteria for devotional literature. It must be of a size easily held in bed, light enough to be held with one hand. Its type and paper must make for easy reading. It must be attractive on the outside and the inside format must be simple. It must be inexpensive so that the patient will not have a guilty feeling if it is damaged in handling or sick room accidents.

Appropriate to Situation

It should be appropriate to the situation. If possible it should be something that the patient is familiar with. He meets enough strange and difficult things in the hospital. It should be simple in phraseology, the kind easily remembered. It may well include familiar Bible passages, hymns, poetry; yet it should not be trite. Chaplain Ballinger has something to say about the necessity of the correct psychological approach for the literature as well as for the chaplain. He further indicates the necessity of a sound theological point of view.

Evidence of High Value

Mr. Ballinger is Director of Clinical Pastoral Training at the University hospital as well as Chaplain. A booklet describing the Michigan Society for Pastoral Care and its program has a number of interesting illustrations the first of which is reproduced here. It shows Chaplain Ballinger using The Upper Room as he makes one of his visits—evidence of the high value he places on the ministry of The Upper Room in connection with his work at this great hospital.

The Commission on Membership and Evangelism

"Project for the Month"

of November Is

"BUILDING THE SUNDAY EVENING SERVICE

As a Part of the World Mission of Evangelism in the Local Church"

THE Sunday night service can transform the church. By its informal nature, its intimate character, and its evangelistic zeal it can bring new life and new power to the community.

Where churches are making definite and enthusiastic efforts to meet the people's needs through a carefully planned evening worship, there is a contagion of spiritual fervor which can well become the basis of a community-wide revival.

Where churches are not experiencing this fervor for lack of Sunday night services, the Commission on Membership and Evangelism can cooperate with the pastor to establish and maintain evening worship of far-reaching spiritual significance.

In both cases, the Commission must meet the challenge to "bring them in" so that the unchurched may be won to Christ and the churched strengthened in their spiritual life.

Here are some practical suggestions for building the Sunday evening services.

- The Committee on Church Attendance (see *Shepherds*, September, 1953, article "Let's Get Organized," page 5) should use every available appropriate means to let the congregation and the community know *what* the program is, *when*, *where*, *what time*. Emphasize the note of *rejoicing* and the World Evangelistic Mission.
- Use each issue of the church bulletin to *remind* people of the coming program. Phrase the announcement differently each time—adding new informational detail and creating a spirit of *expectancy*.
- As soon as full details are available, send a letter to the members and constituents, or a printed or mimeographed folder, *telling every interesting thing you know about the program, the people in it, etc.*
- If transportation is a problem for some of your people, or if some hesitate "to go out at night," go get them! As few as 10 cars can bring 60 people in only one trip each; two trips can bring 110!
- On October 26, send out an attractive and interesting announcement of the November 1 meeting. Do *not* announce anything else! Each succeeding Monday send an announcement for the following week. If attendance is good, publicize that. Accent the *successful* aspects of the service. Nothing succeeds like success.
- People will come to the first meeting as the result of advertising, or for loyalty. *But* to *keep* them coming back each successive night, the program must be worth their while and their support. There must be a wholesome spirit of genuine Christian fellowship. The meetings must begin and end on time. There must be congregational participation. If the people receive a blessing, they will return.

Rekindle the Fires on the Evening Altars

Suggestions to the Pastor

For implementing the November "Project of the Month"

"Building the Sunday Evening Service

As a Part of the World Mission of Evangelism in the Local Church"

THE Commission on Membership and Evangelism offers the pastor an excellent aid in building strong Sunday night services in both station and circuit churches. By planning carefully with this Commission, and by delegating specific responsibility to its members, the pastor can develop a Sunday night program which will make the Christian way of life increasingly meaningful in his community. Under his direction the members of the Commission will grow spiritually as they share the joy of exalting Christ, while the congregation will rejoice in the followship of a deepening faith as they meet each week to learn more of the Master's way.

Toward this end it is suggested that pastors meet with their Commissions on Membership and Evangelism to work out the details of a series of Sunday evening services emphasizing the local church's part in

THE WORLD MISSION OF EVANGELISM

Methodism has a message for this world:

- in our beliefs concerning God and man
- in the hymns we love to sing
- in the witness we bear to the experience of Christ in our lives
- in the work we do for God and man in the local church
- in the people we win for Christ and His Church

Five outstanding Sunday evening services for November may be built around the above five points of our message. These points may be used as a variation of the regular Sunday evening services, or they may constitute a special evening series for the month where otherwise there would be no services. Since they emphasize the use of laymen for the services they may be used on circuits in the absence of the minister. The success of the meetings will largely be determined by how much thought, planning, and work are given to the program.

Suggestions for Program and Procedure

November 1—"METHODISTS BELIEVE"

Build the service around the 12-page pamphlet, "Some Essential Methodist Beliefs," by Robert G. Tuttle.

Certain people should be selected by the pastor or Commission to present the various sections in this excellent pamphlet. For example, six persons from the Commission could be chosen. Perhaps the Commission Chairman should preside. In the outline below we are suggesting the use of certain *ex officio* members of the Commission on Membership and Evangelism, but this is merely a suggestion. Some other group in your church might do as well.

Change phrasing in the pamphlet where helpful to a better oral presentation—but do not change the doctrines! This is a full program as is! Eliminate the extraneous and extemporaneous. Move it along quickly but with appropriate dignity. Have all speakers on platform. Don't break the message with introductions of the speakers or other "interruptions" from the chairman.

This should be preceded by the singing of several hymns, prayer, scripture lesson and/or responsive reading, and an offering.

SUGGESTED PROGRAM

Presiding officer to read first two paragraphs as introduction
Charge lay leader to read section entitled "The Apostles' Creed"
Secretary Spiritual Life, W.S.C.S., to read section entitled "The Individual's Relationship to God"
Church School Superintendent to read section entitled "The Sacraments"
Chairman of Commission on Missions to read section entitled "Other Means of Grace"
Chairman Christian Witness—M.Y.F.—to read section entitled "Moral Responsibilities"
Presiding officer to read section entitled "In Conclusion"
Distribute copies of "Some Essential Methodist Beliefs" to the people present at the meeting. This leaflet is available from TIDINGS at $4.00 per 100. Close with an appropriate hymn, prayer, invitation to accept Christ and join the church, and benediction.

November 8—"METHODISTS SING"

Build the service around the *congregational singing* of

Wesleyan hymns, or hymns in the Methodist tradition. Use good judgment in the selection of hymns. Make sure that they are singable and *familiar,* contributing both to the *meaning* and the *spirit* of the occasion. The Commission could distribute and collect hymn request cards at both services on one or two Sundays preceding. This in itself will help to publicize the congregational Hymn Sing.

Have a chorus choir to help lead the congregational singing. To the regular morning choir might be added: (a) a choir or choirs from a visiting or neighboring church, (b) a neighboring high school or college chorus, or some choral society, (c) "volunteers," or selected persons from the church membership.

Beware of solos, anthems, or "special numbers" in this service, unless exceptionally fine talent is available. The average congregation would much rather sing than be sung to—and will get a greater blessing from it. Beware also of the kind of director who keeps interrupting the progress of the hymns with advice as to who should sing what and how and when.

A Hymn Sing should have a sense of movement, goal, and achievement—and should be an integral part of a worship service. A call to worship, the reading of scripture, prayer, the receiving of tithes and offerings, responses, etc., are all elements of the service which should take their rightful and appropriate place. Three consecutive hymns are about as many as people enjoy at one time. A brief, *interesting* statement or story concerning the hymn or its composer is a helpful interlude—but beware the long-winded bore who, if he gets a chance, will talk the Hymn Sing to death!

November 15—"METHODISTS WITNESS"

This might be described as a *planned testimony meeting.* It can and should be a thrilling occasion. It should include all the elements of a regular worship service, such as scripture, prayer, offering, etc.

The special feature of the service is built around several laymen who have been asked in advance to be prepared to give their testimony as to their Christian experience.

Please note that this will be a full service. Care must be exercised that all elements of the service be planned so that the real significance of each element will be preserved without too great an investment of time in each.

It would be appropriate for the pastor or some selected person to give an altar call as the climax to this service.

November 22—"METHODISTS WORK IN AND FOR THEIR CHURCH THE WORLD AROUND"

The purpose of this service is to have every organization of the church (or selected or representative organizations in some larger churches) make a brief statement or present a visual demonstration of what it does (a) for its members, (b) for its church, (c) for its community, (d) as a part of Methodism's World Mission.

Each presentation should be made in a way to win the approval and support of the congregation and should leave people saying, "I am proud and happy to belong to that organization," or "I shall join that organization (or support it in some way) at the earliest opportunity."

The Commission should try deliberately to get as many people participating in this program as possible—even though some parts may be very small. We are striving for large *participation.*

Be careful not to make the program overly long. In most churches (if the services begin at 7:30 or 7:45) the service may go beyond an hour in length. But always remember that there is a point of diminishing return and that one hour and a half is usually the absolute limit a congregation may be held in physical comfort or with spiritual blessing.

At the close of this service it would be quite appropriate for the pastor to extend an invitation for the unchurched people present to accept the claims of Christ upon their lives and "to join this Christian fellowship which does so much for its own members, for its own community, and for the world in which we live."

November 29—"METHODISTS WIN PEOPLE FOR CHRIST AND HIS CHURCH"

This should be a service which would include several objectives:

First—A statement by the chairman of the Commission on Membership and Evangelism on the work of the Commission. He could, to fine advantage, call upon the chairman of the Committee on Prospects, Visitation Evangelism, Attendance, Spiritual Life, Individual and Family Devotions, and Membership Rolls to make a very brief report on their work as it bears upon winning people for Christ and His Church and deepening the spiritual life of those who make up the church fellowship.

Second—This should be an opportunity to present to the congregation all those persons who have been won thus far since May 24 (Pentecost-Aldersgate Day) as part of the World Mission of Evangelism, and to award them the special certificates of Membership obtained from the General Board of Evangelism, if they have not already received them.

Suggested Procedure

The month's emphasis on building up the Sunday evening service will quicken the people's sense of responsibility for winning souls to Christ. This concern should be put to work in a practical way through a program of visitation evangelism conducted regularly during the month. Such a program might well be aimed at the ideal of presenting a goodly number of persons to Christ on His birthday. If the pastor will plan carefully for the preparation and reception of a Christmas class, this visitation program can lead up to a more meaningful Advent experience in the local church.

Rekindle the Fires on the Evening Altars

RELIGION IN AMERICAN LIFE is entering into its fifth year of service to the churches and synagogues across the nation. This publicity effort through the Advertising Council with its wide outreach through mass media of communication is definitely shifting the thinking of the American People concerning religion.

Fifty years ago there was very little if any cooperation between the different faiths, and not much more among the denominations. Back in those days numerous people believed that their own denomination was superior, that all others were false and stood under the judgment of God, and that the members of the other denominations were on their way to perdition. Catholics and Jews were just about hopeless. That was fifty years ago. Now Jews, Catholics, and Protestants of many tribes and varieties can sit down together in a measure of unity and work out plans for common action. This is a new day.

One of the latest developments is the service of American Business through the Advertising Council to carry the challenge of religion to the entire American public. The theme for the coming emphasis, which continues for the whole month of November, will be "Light Their Life with Faith . . . Bring Them to Worship This Week." This slogan will be illustrated by a father and mother taking their children to the sanctuary. In the background stand the three houses of worship—a Catholic and a Protestant church and a Jewish synagogue.

Certainly one of the most powerful appeals in the name of religion today is the appeal for fathers and mothers to pass on to their children the fine religious heritage which has so abundantly blessed their lives and imparted great strength to our national life. America was born in an atmosphere of religion. Our government, our laws, our system of economics, our way of life—all grew out of fundamental religious principles. "In God we trust" was no idle quip to our forefathers. It had real meaning to them. They even inscribed the words on their coins. Religious faith and religious institutions are absolutely essential to the continuance of our country as a "nation under God."

Mass Communications

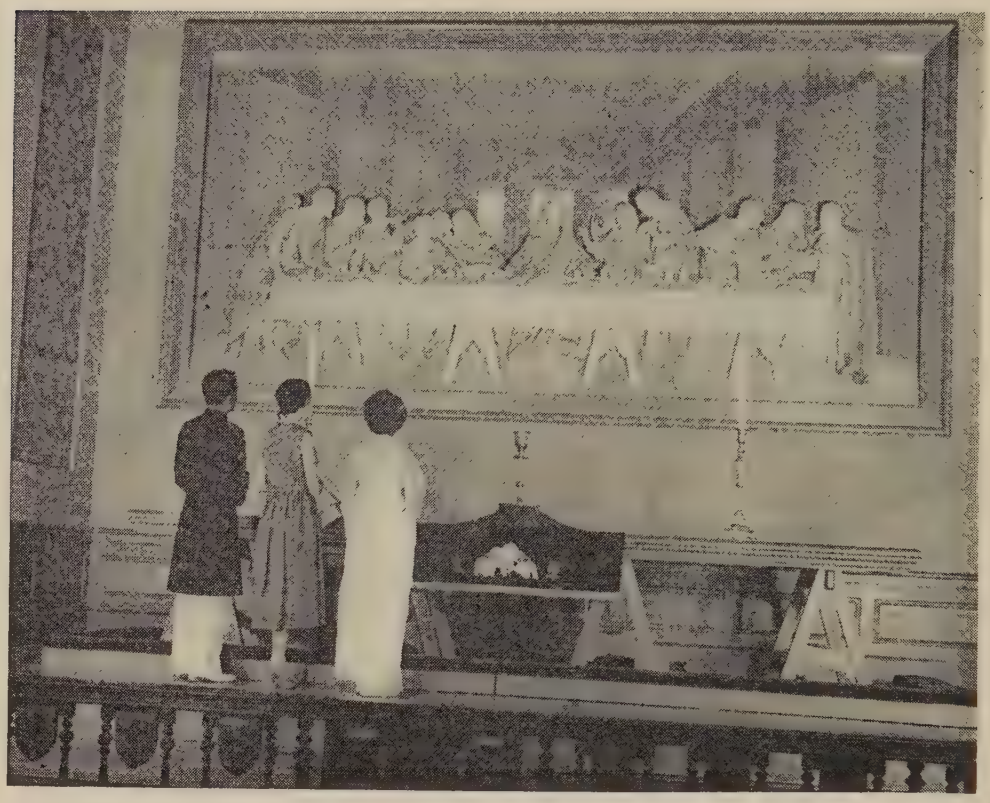
But you ask, "Are not our religious institutions doing fairly well?" Perhaps so, but today we live in an age of mass communications represented by daily newspapers, telephones, radio and television, and outdoor billboards. Through these media every cause and organization is bidding for the time, energy, and resources of the average person. The religious institutions, being wholly dependent upon voluntary contributions, are unable to compete with these powerful mass appeals. As a consequence, religion finds itself crowded out of the public mind and its influence definitely limited.

However, if advertising has been able to influence the thinking of the American people as to breakfast foods, washing powders, soaps, and automobiles, why can it not do much for religion? We have wonderful billboards in America but very few are devoted to religion. RIAL is slowly but surely changing all this. Last year religious billboards appeared in every state in the nation, so wide was the coverage.

This November, Religion in American Life will bring the ideas of religion and its claims to the attention of every citizen across the land. By repeated impressions and multiple impacts the central message will be driven home to everyone who has any remembrance of religion or any active experience thereof. This is a modern miracle and a powerful asset for every religious worker and institution.

To be of largest value, every such movement has to be utilized and harnessed to local situations. What should one do about RIAL? First, he can be informed as to what it is and how it works. Second, he should be able to harness this vast over-all publicity to the strengthening of the local church program. Third, if he can work out a community-wide approach through all the churches and synagogues, its influence will be greatly multiplied. Fourth, he can preach about it during the week-end of October 29th. Fifth, he can use this period for some special financial or evangelistic outreach on the part of the church. During this month, the tides of public interest are flowing toward the temples of God. Finally, the local people ought to be informed about RIAL and do their utmost to welcome newcomers at the church and persuade as many as possible to put God in their daily program and to worship regularly each week. For additional information or a kit of materials write Dr. Earle B. Pleasant, National Director, 289 Fourth Avenue, New York 10, New York.

Visitors from 41 States and 10 Countries See The Upper Room Chapel During July



Nearly two thousand individuals signed the registration book as they visited The Upper Room Chapel during the month of July, according to a report by Miss Katherine Campbell, hostess at the Chapel. Scores of others did not register and many groups who visited the chapel or came for worship services did not register. The top picture shows a scene from a brief motion picture produced by the Nashville Chamber of Commerce. It represents the world-wide ministry of THE UPPER ROOM as an American girl shows the great wood carving of The Last Supper to a young man from India and a young woman from Korea.

At the right is John A. Havea, author of the meditation for Wednesday, September 12, pointing to his homeland, the Island of Tonga in the Friendly Island group, northeast of New Zealand.

Regular chapel services are held for the staff and employees each Wednesday morning at 8:15. Various other groups of the community and visiting groups have taken advantage of the opportunity to have a worship service, often a communion service, in this Chapel. Many people who have come as sight-seers to view the carving have been moved to stay for a period of prayer and meditation. Thirty-three groups used the chapel for service during July.

Some Goals for Methodist Church School Literature

(Summary of Address of the Editor of Church School Publications at several Annual Conferences in the Spring of 1953)

by Henry M. Bullock
Editor of Church School Literature

LET me begin by telling you how honored and humbled I am by the great task to which The Methodist Church has set me—the task of editing the church-school publications that guide the religious growth of our Methodist people. In taking up such a vast and complex responsibility I naturally sought to restudy the whole process and product of our work. In this I have enlisted the entire staff of the Editorial Division. We are all restudying what we are doing, and we are studying the church-school literature produced by other denominations and by commercial publishers. As this study proceeds, certain purposes and goals begin to emerge in my mind—perhaps none really new, but with new emphasis and new slants. Let me share some of them with you.

New Emphases

First, we seek a *deeper sense of the urgency* and eternal importance of our gospel in all our literature.

Second, we seek to increase the attractiveness of our literature to the eye and to the mind.

Third, we seek to improve the teachableness of our literature for the average teacher and pupil.

Fourth, we seek to make clear the importance of the Bible and its definite use in all of our literature and teaching.

Fifth, we seek to infuse into all our literature an evangelistic outreach based upon sound educational principles and practices.

Sixth, we seek to make a more positive emphasis upon personal religious living without falling into other-worldly pietism, and without backing down on the moral demands of Jesus Christ on our civilization, with its age-old evils and its new-won powers and complexities.

While we carry on our efforts to improve the content and appeal of Methodist materials, we need the help of every Methodist layman and preacher on two great objectives:

Our first goal is to bring it about that every Methodist church uses Methodist church-school literature, to teach Methodist doctrine and practice, Methodist church loyalty and understanding, and Methodist missions.

Studies have been made under the direction of great universities concerning the religious impact of some of the commercial and so-called non-denominational literature. These studies reveal the following facts:

Commercial Literature

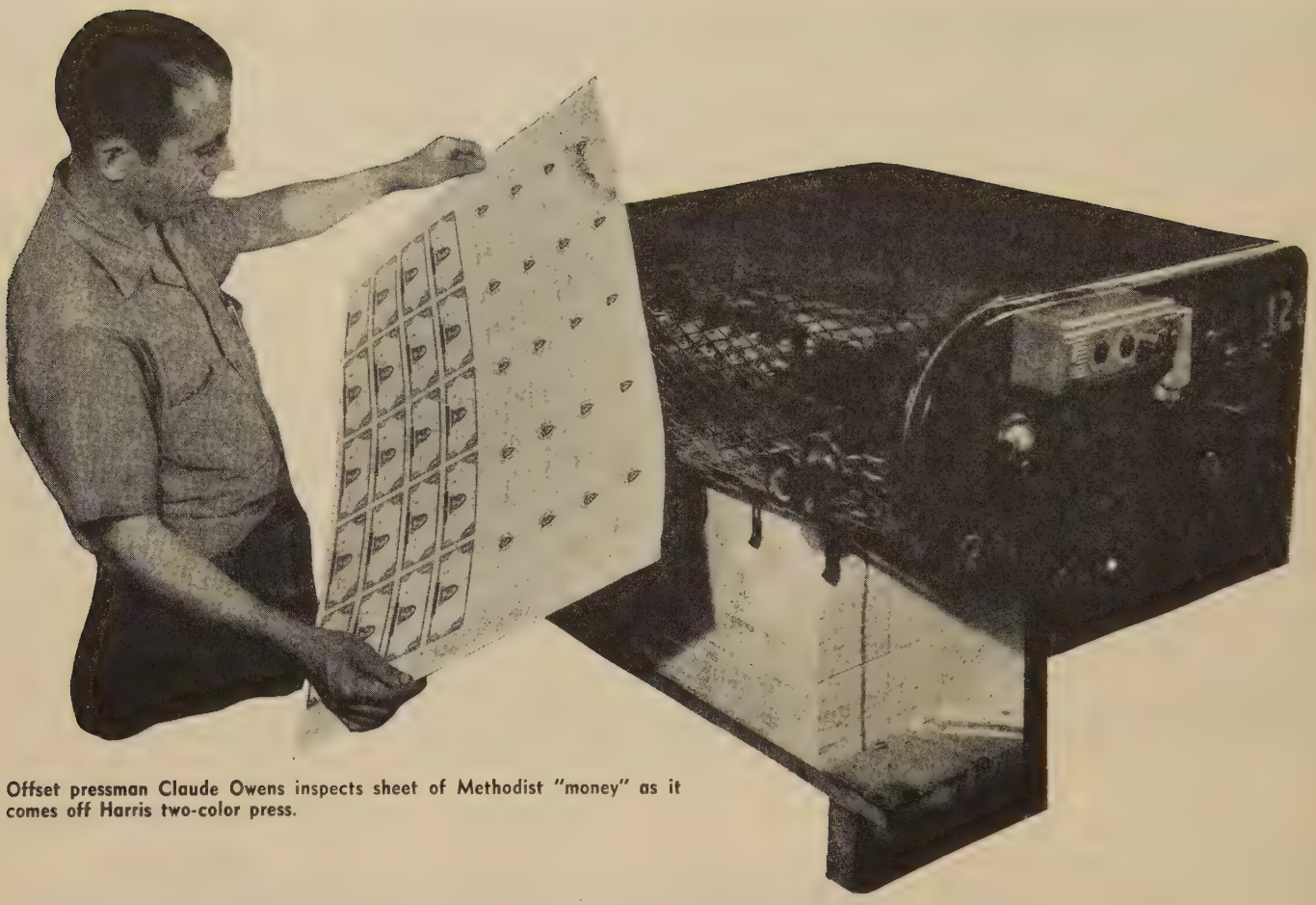
1. In a number of cases, although labeled "nondenominational," they actually represent a clear-cut position at wide variance with the Methodist denominational teachings.
2. Most of them ignore or oppose the recognized findings of devout and competent Bible scholarship.
3. Some of them create an artificial conflict between science and religion. (Here let the editor say that in twenty years of college teaching and college pastorates he has never found an atheist in college who has been brought up in a regular Methodist church school, using regular Methodist church-school curriculum. He has, however, on many occasions discovered and sought to help bewildered students who had been brought up on the type of church-school material above referred to in non-Methodist churches or in Methodist churches which did not use Methodist curriculum.)
4. Some of them are definitely Calvinistic and accent some particular adventist hobby.
5. They are usually pietistic and other-worldly, offering no challenge to the social evils of our times.
6. Some of them lack any solid doctrine of the church as the sacred body of Christ.
7. Most of them generate suspicion, if not opposition, toward the accepted teachings of The Methodist Church.
8. Many of them are opposed to the ecumenical movement as expressed in the great national and world cooperative Christian movements.
9. All of them quite naturally fail to emphasize Methodist doctrine, practice, and Methodist ethical ideals.

We believe it is high time for Methodists to be Methodists, to use Methodist literature to teach Methodist doctrines and practices. Our Methodist people from the cradle to the grave have a right to be taught *the warm heart* of Pentecost and Aldersgate, the *clear mind* of John Wesley, *the struggle against entrenched evils* in our society and our civilization, and the *world parish* of Methodist missions.

Second Goal

The second goal is to bring it about that every Methodist—adult, youth, and child—studies his own Sunday school lesson, using his own Bible, from the junior department upward, every week. Too long we have assumed that Sunday school lessons were to be prepared only by children, and in recent years many churches have fallen into the habit of not even letting the children take their materials home in preparation for next Sunday. These are trends which we must reverse, or our homes will become hopelessly secularized. Here is the point at which religious teaching can come alive in our homes. Let dad and mother study their Sunday school lessons. Let them share in and cooperate with the preparation that their children make for Sunday school. When our people do this, Sunday school classes will come alive with new spiritual vitality, and the church will march forward.

These two goals: Getting every Methodist church to use Methodist literature and getting Methodists to study their Sunday school lessons, are fundamental to the health, vitality, and spiritual development of our church. They cannot be achieved in a day, but if, as Methodists, we mean to be a vital, redemptive force in the world today, we shall have to struggle to reach these goals. Will you help?



Offset pressman Claude Owens inspects sheet of Methodist "money" as it comes off Harris two-color press.

WITH THE PERMISSION OF THE FBI

A CASUAL OBSERVER, glancing over the shoulder of an artist in the offset art department of the Nashville Printing Plant one day in late spring, would have been startled to see that he was busy creating what looked a great deal like a dollar bill.

Later in the month, the back press in the offset pressroom was busy running off some 250,000 of these "dollars."

It's all strictly on the up and up, however—take it from Director Robert G. Graham, who went to the Treasury Department and the F.B.I. to get permission to print the "money." The Plant was also careful to abide by the restrictions—that a color of paper other than green be used (white was used) and that the back of the 250,000 pieces be as non-monetary in appearance as possible (which they are).

Special Membership Certificate

A Board of Evangelism job, the "money" is special membership certificates, serially numbered, for presentation to people who joined The Methodist Church on profession of faith from May 24, the day of John Wesley's Aldersgate experience, to the end of the year. One of the many special observances of the 250th birthday anniversary of Methodism's founder, the certificates are being supplied by the Board of Evangelism to all pastors of local churches who request them for members joining upon profession of faith. The goal for this membership drive is 250,000.

A high point of the special membership project was the nation-wide Convocation at Franklin Field in Philadelphia on June 28, Wesley's birthday, when nearly 1,000 people, who had joined the Church on profession of faith, were presented the special certificates and received into the Church by Bishops Corson, Love, and representative Bishops of other Jurisdictions.

Available to Pastors

The front of the certificates has an engraved border like a dollar bill, the figure one in the upper left and right hand corners (with "one member" written in the frame around the figure), the words "Special Certificate of Membership" across the top of the border where the words "Silver Certificate" appear on a dollar bill, a picture of John Wesley in the spot occupied by George Washington on the real thing, and the words "The Methodist Church" under the picture. The back of the certificate is a combination membership and identification card which, when folded, fits into a wallet. This use of the certificate in a billfold is the reason behind the certificate being designed to resemble money.

By way of introducing the certificates to the pastors of Methodism's 40,000 local churches, the Board has mailed order blanks to all pastors, explaining the project and providing a form for the names and addresses of new members.

With the job finished and the certificates already being distributed throughout Methodism, the Plant can now claim that it has printed just about everything printable—even "money."

—Reproduced by permission from "The Circuit Rider," issued by The Methodist Publishing House.

Evangelism in Action

SUPPLEMENT TO SHEPHERDS

NOVEMBER, 1953

1,600 Members in Less Than Four Years

In the above picture, **R. Lambuth Archibald,** pastor, **East Lake Methodist Church,** Birmingham, welcomes **Mr. and Mrs. Ben W. Watkins** into the fellowship of the Church. These are the 1,599th and 1,600th members received by Dr. Archibald during his pastorate of three years and nine months at East Lake. Of these new members, 721 have come into the Church on profession of faith and 879 by transfer.

Several factors have contributed to the success of the work at East Lake. Chief among them, according to Dr. Archibald, is the faithful use of Visitation Evangelism by pastor and laymen. Each year, in the month of February, teams of laymen have given themselves to earnest evangelistic service in what is known as "Four Nights for God." Thorough preparation is made in securing names and addresses of "prospects," and inspirational guidance is given by a trained leader. The friendliness of East Lake Church, the 10 choirs composed of all age groups providing attractive music, the rapid growth of this section of Birmingham, and the faithful ministry of the pastor have helped to make possible these results.

The Hour of Evangelism Is at Hand

Dr. Harold Paul Sloan, one-time editor of *The New York Christian Advocate* and recently pastor of the Wharton Memorial Methodist Church, Philadelphia, Pennsylvania, is now devoting full time to evangelism and evangelistic meetings. Speaking concerning a recent series of services at Crisfield, Maryland, he says: "We had a number of old-fashioned altar services with voluntary prayer. The Holy Spirit was evidently manifest and the most influential people of the community were moved. Unquestionably the hour of evangelism is at hand."

Double Membership

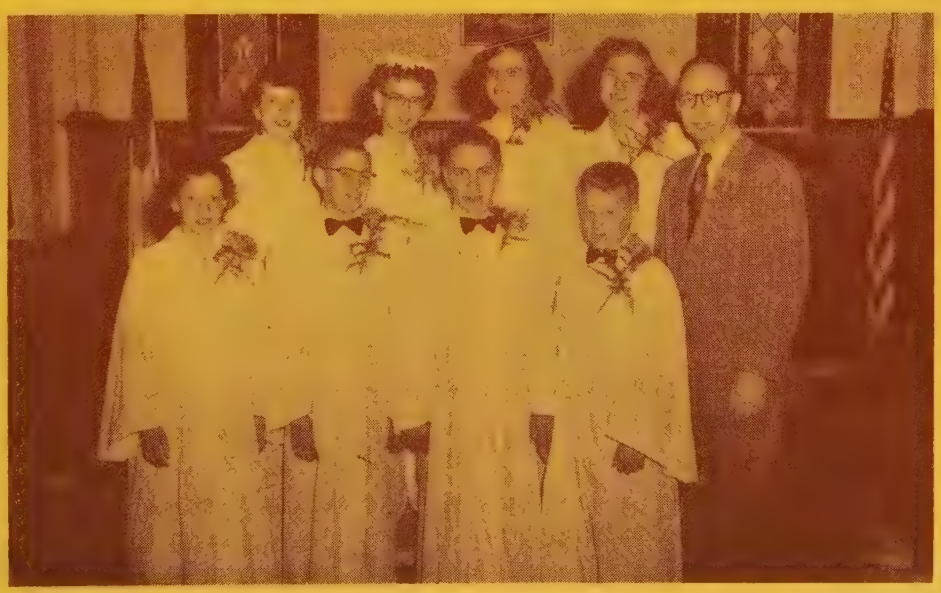
Three years ago **Hazel Dell Church** was a struggling, dwindling little flock which met six months of the year, if the weather was not too bad. Then the new pastor came. He was **F. C. Aldrich,** of Council Bluffs. Worship went on a weekly basis the year around, the building was improved, and people came until the membership is more than twice what it was in 1950.

Fourteen complete families have been received on profession of faith and four family groups on transfer of memberships. In addition to these, four individual memberships were added to make the total increase of 62 members. Twenty-five baptized children are awaiting the age of training for membership.

Membership Training Class Received Pentecost-Aldersgate Sunday, May 24

This pastor, **C. Emery Anderson,** Radcliffe, Iowa, used "something of the old confirmation-type service" as he questioned the young people on the Catechism and the Membership Training Manual for Teen-Agers. Two boys were baptized, and all were received into the Church on profession of faith.

Dressed in their white robes, they made an impressive sight and the experience meant a great deal to them. Their parents stood behind them as they took the membership vows. Both parents and congregation appreciated a worthy reception service of the splendid young people.



Evangelistic Schedule

Lawrence L. Lacour

Box 963, Des Moines, Iowa

United Methodist Crusade, Terre Haute, Ind., Oct. 4 to 18.

United Methodist Crusade, Marian, Ind., Oct. 25 to Nov. 8.

City-Wide Crusade, under Council of Churches, South Bend, Ind., Nov. 15-29.

The Methodist Church, Lapel, Ind., Dec. 1 to 13.

Lectures on Rural Religion

Dr. Walt Holcomb, summer resident at Lake Junaluska, recently returned from Atlanta, Georgia, his permanent home, where he delivered the "Walt Holcomb Lectures on Rural Religion" during the annual Town and Country Conference of ministers at Emory University. This lectureship was established in his name last year. Dr. Holcomb took for his general theme, "Framework of Grace," and delivered lectures on the following subjects: "One Day of Great Grace," "God's Amazing Grace," "The Immovable Kingdom of Grace," "The Goal of the Glory of His Grace," and "Spotlight: Sam Jones—the Circuit Rider." Dr. Holcomb is preparing these addresses for publication in the near future. Royalty from the sale of the book will go into the foundation of rural evangelism.

Commando Attack

In a recent commando campaign a group of ministers and laymen from the Lead belt area, Farmington District, and the north part of the district conducted evangelistic visitation in the New Hope parish. A week's meeting was led by layman **T. W. Spradling.** Results reported: 57 commitments, five transfers.

Thrilled by Tidings Book

Judge Charles W. Woodward, of the Rockville (Maryland) Methodist Church, was so thrilled with the book, *The Holy Habits of the Spiritual Life,* by **G. Ernest Thomas,** that he offered personally to give a copy to anyone in his church or community who expressed a desire to have it and promised to read it, reports **Wesley W. Dodge,** the judge's pastor. Many have accepted the offer.

Evangels at Work

Broadway Church, Kansas City, is practicing continuous evangelism, according to **Charles J. King,** board chairman. Since November 1, last, when **Burnell L. Schubel** became pastor, 282 members have been received. There have been only two Sundays in 1953 when nobody joined.

Children and youth receive class instruction, Mr. King says, and adults are presented "The Methodist Primer" and other literature with instructions to study. An assimilation program is carried on. **T. J. Atzenweiler** and **Ralph Warner** of the Men's Club have been especially active in the membership campaign.

Increased church attendance has necessitated holding two Sunday morning worship services.

New Church

Christ Methodist Chapel was organized on Deep Creek Road in Warwick, Virginia, on May 10. The pastor, **Edward P. Horlein, Jr.,** a student at Randolph Macon College, writes that the church of 48 members has an average attendance of 55. There are six classes in the Sunday school with about 60 usually attending. There is an organized Methodist Youth Fellowship, and the church has a coffee hour and hymntime following the Sunday evening services.

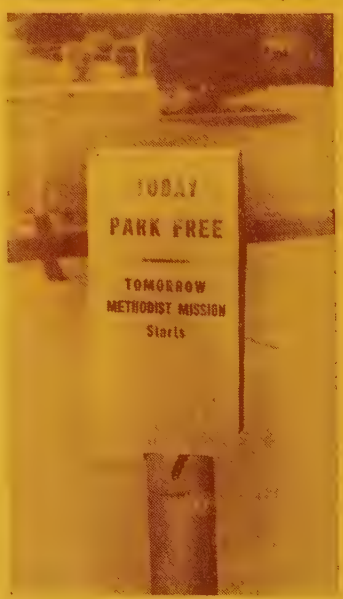
Publicity Pays

An unusual sign, left, points many tourists to Trinity Methodist Church, Port Clinton, Ohio, Lawrence G. Miller, pastor.

Shown at center is an outdoor advertising sign typical of those used in connection with the United Evangelistic Mission. This particular sign was posted before Huntington Court Methodist Church, Roanoke. A. W. Potts, pastor, at extreme right.

Parking meters, right, in Steele, Missouri, were used to good advantage in advertising a recent United Evangelistic Mission, as indicated in the photograph supplied by Marvin Niblack, one of the pastors of the Pemiscot County Larger Parish. This parking courtesy cost the church a total of $15.00.

—Fachman Studio, Port Clinton, Ohio



Outstanding Growth

In the past 13 years, the population of Oklahoma City has increased 14 per cent. During this same period, Methodist membership in the city has increased 70 per cent, reports the *Selecman Scribe*, weekly newsletter published by **Selecman Methodist Church**, Oklahoma City, Oklahoma, **Paul Jones**, pastor.

Here are statistics on the new Methodist churches in Oklahoma City:

Membership of new churches	4,708
Sunday school enrollment of new churches	4,360
Members W.S.C.S. in new churches	825
Friendly assistance amounts to approximately	$125,000.00
Value of new church property	$944,056.00

This amazing growth of the membership of the Church (five times faster than the population growth) has come through intensive home visitation and pulpit evangelism and the establishment of new churches close to the people.

• • •

H. W. F. Vaughan, chaplain at U.S. Veterans Hospital in Jackson, Mississippi, and member of the Mississippi Conference, received 29 persons into the church on profession of faith during the last Conference year.

• • •

A nation-wide meeting for District Superintendents has been planned for November 22-24, 1954, in Chicago.

G. A. Fountain, Sr., left, and Woodruff Key, right, make an evangelistic call on Ray Brinson, Pine Tree Sitter, at Swainsboro, Georgia. Fountain and Key won Brinson for Christ on this visit.

Crowd waiting for admission to the 11:00 o'clock service at First Methodist Church, West Lafayette, Indiana, Guy O. Carpenter, pastor. The 10:00 o'clock service is in progress.

Military Chapels

Pictured here are two chapels on Okinawa. Shown at top is the chapel at U. S. Army Hospital. Shown below is the Naha Air Base chapel. July *Shepherds*, page 24, erroneously identified a native chapel as belonging to the military.

Can You Top This One?

Prior to the 1951 Annual Conference, **Clapp's Chapel** was one of four churches on the Knoxville Circuit (Knoxville District, Holston Conference). In October, 1951, it accepted a full-time pastor and became a station church. In November of 1951, it began construction of a parsonage. In January of 1952, the pastor moved into it. By Christmas, 1952, the parsonage was completely paid for, fully furnished, and valued at $13,500.00. In the meantime the church had finished paying for a church school addition of five rooms and a full-size basement. All of this was done while carrying a full-time church budget, which was paid in full.

Methodism is growing. When a church with an official active membership of only 135 (actually much under 100 by actual participation measurement) can step from quarter-time service to station status and carry on as Clapp's Chapel has, we can indeed look forward with hope.

Second
National Conference on Family Life
The Methodist Church
October 8-10, 1954
The Music Hall
Cleveland, Ohio
For Information Write to
National Conference on Family Life
Box 871
Nashville, Tennessee

REPORT BLANK

Persons Received on Profession of Faith, Beginning May 24

World Mission of Evangelism
1908 Grand Avenue, Nashville 5, Tennessee

Friends:

Yes, indeed! Our church wants to do its part in winning **250,000 Persons for Christ** and The Methodist Church **on Profession of Faith.**

I am handing you the names and addresses of persons previously unreported who have been received into our church on Profession of Faith on or since Sunday, May 24, 1953, or will be within a few weeks after a period of training. We want them counted in the 250,000.

I understand that you will send their names and addresses to Chicago that they may receive sample copies of *The Christian Advocate*.

Please send me a Special Certificate of Membership, serially numbered for each of them.

I am enclosing 2c for each name (cash or stamps) to cover the cost of printing and handling the certificates.

I expect to send you other names from time to time as they are received.

Faithfully yours,

(signed) _____ Pastor

Address _____

Charge _____ District _____ Conference _____ Jurisdiction _____

Number of names furnished herewith _____

Amount enclosed (in cash or stamps) at 2¢ per name _____

Persons Received on Profession of Faith

	Name	Address
1.		
2.		
3.		
4.		
5.		
6.		
7.		
8.		
9.		
10.		

(Attach another sheet for additional names)

Out Where the West Begins

by Frank S. Williams, Executive Secretary
Board of Missions and Church Extension
Southern California-Arizona Conference

My speech is this map. Dr. Kynette got it up, and I enlarged it, as you see, to show what we are doing for that vast West—more than half of the Republic. It seems to me we ought to build 400 churches there right away."

Thus spoke Chaplain McCabe as he addressed the meeting in 1879 of the Board of Church Extension of the Methodist Episcopal Church. As he continued his speech he pleaded for help "for this grand advance movement on the frontier."

"Two a Day"

In the decade that followed, 1880-1889, sixty-six new churches were established in Southern California alone. That was the best of any decade since. The chaplain really got the money as he sang his song across America: "All hail the power of Jesus' name, we're building two a day."

Then, in 1890, as a new decade began, the Superintendent of the Los Angeles District concluded his report to the Annual Conference by prophesying that Southern California was on the threshold of a great era of material prosperity. He asked his listeners to gird themselves to meet with zeal and activity the oncoming tide "so that we may make the most and best of the opportunities which it affords us to establish and enlarge the Master's Kingdom in our midst." He concluded with this challenge: " 'Southern California for Methodism' should be our watchword. God grant we may be thoroughly awake and fully equal to the demands of the unfolding future."

New Churches

New churches, totaling 254, have been built in the Los Angeles Area since then. Today, more than ever, the spirit is the same as that of the dairyman who advertises: "Our cows are not contented. They are striving to do better."

The "unfolding future" prophesied by the 1890 District Superintendent has turned into a tidal wave of immigration of people and industries.

Since then there has been added to the Los Angeles Area the state of Arizona, which is now one District in the Southern California-Arizona Conference. It is the fastest growing state in the nation, with Phoenix and Tucson the centers of population and industrial increases. In 10 years its agriculture has grown from 53 to 357 millions of dollars, its manufacturing from 30 to 228 millions, and its population has grown 61%.

Los Angeles County has been the center of growth for Southern California—in the past 38 years the net growth has been 100,000 per year. The estimated growth for 1953 is set at 190,000 net. Building permits for the first six months of 1953 amounted to $573,230,007. Permits per month for residence units are about 7,000. Only six states have a total income larger than Los Angeles County.

In Southern California, outside Los Angeles County, there were building permits for the first six months of 1953 in the amount of $326,716,252. In June alone there were permits for nearly 3,994 residence units.

The volume of housing construction in Southern California during the first six months of 1953 amounted to 73,403. What a challenge to our evangelism! On the basis of one new Protestant church for every 1,000 new houses, there should have been 73 new churches started in the first six months of 1953.

Is it any wonder that a Wall Street writer recently said, "This western empire offers more than a challenge—it offers a glorious opportunity for continuing progress and development?"

What Methodism Is Doing

Now, what is Methodism in this Area doing to meet the spiritual challenge and the opportunity?

Since 1940, 77 new churches have been established, but today there are nearly 80 allocations which The Methodist Church has accepted as its responsibility. New towns and subdivisions are

Some of the 80 new members received on charter day at the organization of East Whittier Methodist Church, 1951.

still being developed, for which additional allocations are being secured every month. It is a staggering responsibility.

The Conference Board of Missions and Church Extension has on its list for this year 21 new projects approved for donations from Conference Benevolences of $188,818. These are churches which will be ready to build this year. Additional aid is being requested from the General Board.

Conference Policy

The policy adopted in the Conference for church extension work provides that a donation from the Conference for a site shall not exceed $10,000, the donation for the first unit shall not exceed $10,000, and the donation for the parsonage shall not exceed 20% of the purchase price. Any aid required above these amounts is in the nature of a 1% loan to be repaid after primary loans have been paid. The local church group must raise $5,000 on the first unit to qualify for aid.

The total Benevolence Budget for 1953-54 is $815,603, of which $237,242 is for church extension in the Conference. Last year, in order to meet the challenge of the growing needs, the Conference adopted a Benevolence and Advance Budget of $849,315. The churches, by action of their First Quarterly Conference, accepted 91.18% of that total, or $779,932. The churches paid in 91.18% of the quota, or $774,-429. One hundred eighty-six churches overpaid or paid their quotas in full.

Of the total given, $146,907 went for church extension in the Conference, $106,163 to Foreign Mission Specials, $27,503 for Home Mission Advance, $20,152 to Overseas Relief, $44,578 to Wesley Foundation and Schools, $29,-830 for further development of the seven camps owned by the Conference, $6,180 for the Headquarters Building, $6,180 to Spanish American Institute, $1,860 to Plaza Community Center, and $3,102 to W.S.C.S.

Ground-breaking service at Granada Park Community Methodist Church, Alhambra, California.

The Bishop's Prospectors

In addition to the total benevolence goal for this year of $815,603, Bishop Gerald Kennedy is sponsoring a movement called the Bishop's Prospectors. Working under his direction a group of outstanding laymen are working on plans whereby this fall it is expected that 1,000 Methodists of the Area will pledge $100 per year for four years, making it possible for the Board of Missions and Church Extension to have available a Revolving Loan Fund of $400,000 to be used in the purchase of land.

In 1948, George and Roy Steed were looking for a way in which to memorialize their father, a Methodist minister. J. Wesley Hole, Conference Treasurer, suggested a Revolving Loan Fund to be used to purchase land. The original gift of $5,000 has aided four churches to start, and it is hoped the additional funds will make possible the purchase of scores of sites where Methodism has been given allocations.

Ten properties in fast growing areas are already on the approved list, waiting for the purchase money to be secured. One of these properties is in a new city, La Mirada, being developed within 20 miles of Los Angeles. Ten thousand residences will be built, covering 2,300 acres. A high school, three junior highs, and eight grammar schools are to be erected. No liquor stores will be permitted.

Another property will be bought in a development area estimated to run close to $500,000,000. One construction firm alone will build 3,000 houses, plus commercial and industrial establishments valued at $300,000,000.

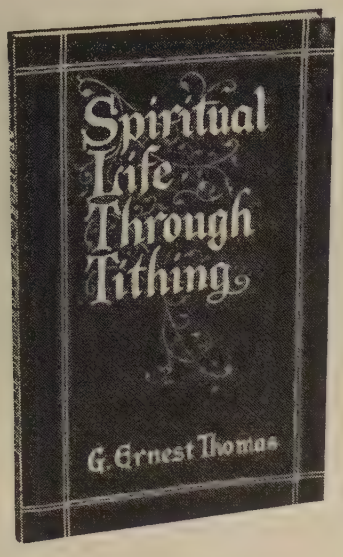
Undergirding this entire movement of church extension is a stewardship program with our emphasis on tithing. Over half of the ministers reported sermons on tithing last year, and they reported over 3,000 tithers enrolled. A Joint Stewardship Council is making plans now for an intensive stewardship education program in cooperation with the national emphasis this year.

Ezra Cox tells the story of a visitor who was driving through a fast developing, new California subdivision. A friend in the car asked him at a certain place to turn left. The visitor said, "I can't. There isn't any street there." The friend replied, "You start turning and by the time you get turned the street will be there."

Southern California and Arizona Methodism is still trying to keep up with the "grand advance movement on the frontier." It is going to do its best to do its part to provide churches for the people still coming "out where the West begins."

Consecration services at Chula Vista Methodist Church, March 16, 1952, upon relocation to a new housing development.

(The writer of the above article is giving full time to the direction of the Church Extension and Advance Program of the Southern California-Arizona Conference.)



SPIRITUAL LIFE THROUGH TITHING

A New Book on the Spiritual Life

by G. Ernest Thomas

35c each; 12 or more, 25c each

Every pastor will want to give a copy of this book to every member of the official board. Many churches will want to place the volume in every home. Timely! Inspiring!

TEN REWARDING CHAPTERS

I. The Rediscovery of Tithing
II. Tithing in the Old Testament
III. Tithing in the New Testament
IV. What It Means to Tithe
V. The Dangers of Tithing
VI. Tithing and the Abundant Life
VII. Tithing and Vital Faith
VIII. Tithing and the World Mission of Christ
IX. Tithing and the Stewardship Life
X. The Time to Tithe Is Now

Now! By Special Request

The popular **Order of Worship for June 28, 1953** has been revised and adapted for general use under the title

MAKING MEMBERSHIP MORE MEANINGFUL

$2.00 per 100

Churches which used this service to celebrate Wesley's 250th anniversary asked that it be revised for use at any time of the year. This has been done to provide pastors and people with a helpful worship service aimed at climaxing

The World Mission of Evangelism in the Local Church

To help climax the

World Mission of Evangelism in your church

Tell Me the Story of John Wesley

A captivating, 24-page, pictorial account of Methodist origins in both England and America. 2 colors. Pocket-sized. Excellent for church-school officers and teachers to give to the children of the church school.

SPECIAL PRICE

$6.00 per 100

Order in Quantities

Now!

ORDER FROM TIDINGS, 1908 Grand Avenue, Nashville 5, Tennessee

South America: Field For Evangelism

Preachers in the Institute on Evangelism at Union Theological Seminary in Buenos Aires. Fourth and fifth from the left on the front row are Bishops Jual E. Gattinoni and Juoil Manuel Sabanes.

LATIN America is a vast territory. Brazil alone is said to be as large as the United States with another Texas thrown in. From New York to Buenos Aires is twice as far as from New York to London. A missionary serving in Argentina was asked how far his station was from Buenos Aires. He replied that it was 1,000 miles, and that Cape Horn was 1,000 miles further south from his station. The South American continent is an immense geographical expanse.

Follow-up of World Mission

Dr. Harry Denman, the executive secretary of the General Board of Evangelism, and Dr. J. Manning Potts, the editor of THE UPPER ROOM, visited not only that part of the world but also Central America as a follow-up of the World Evangelism Mission. They were invited to go to Brazil for the ministerial institute, July 16-21, and for the laymen's conference, July 22-25, held at Juiz de Fora, and to Buenos Aires for a conference with preachers at Union Theological Seminary. The Methodist preachers were gathered there with the Presbyterians, the Disciples, the Waldensians, the Mennonites, and others for the Carnahan lectures delivered by Dr. John A. Mackay of Princeton Theological Seminary. The Methodists stayed over a day for a conference on evangelism. In the ministerial conference at Juiz de Fora nearly all the Methodist preachers of Brazil were in session.

This was the first time that the preachers have been together for six years, and the days were spent in discussions of their problems, discussions of the Protestant theological emphases with special emphasis on evangelism. Dr. Denman and Dr. Potts brought messages on evangelism and the cultivation of the spiritual and devotional life. Services were held each evening in Central Church. The congregations were large, and Dr. Denman preached each evening. There were many decisions for Christ, and there was manifest evidence of the presence of the Holy Spirit.

Visitation Chart

In the sessions of the institute Dr. Denman led the ministers in discussion of visitation evangelism and the

Preachers attending the Ministerial Institute at Juiz de Fora, Brazil.

Dr. Harry Denman, Dr. Charles Wesley Clay, Bishop Cesar Dacorso, and two Brazilian preachers in laymen's conference at Juiz de Fora.

A group of missionaries and teachers at Crandon Institute in Montevideo. Miss Marion Derby, director, is shown at far right.

use of the chart. The TIDINGS visitation chart had been translated into Portuguese. On one afternoon the men went out to experiment in finding prospects by visiting from house to house. They visited in 300 homes. After they had returned they were asked to indicate how many of the homes were considered to be prospects. The reports showed that 150 homes were thought to be in this class. On another afternoon the preachers went out to visit in the 150 homes where there were prospective members. Some made decisions for Christ and promised to enroll in preparatory classes.

Decisions for Christ

It was the feeling of many that Brazil offers an excellent opportunity for winning converts through visitation evangelism. In Sao Paulo Dr. Denman had a great Sunday evening service in the Central Church. At the conclusion of the service 15 adults made decisions for Christ.

The laymen's conference was made up of laymen from Bishop Cesar Dacorso's area. This conference also put emphasis on evangelism.

In the meeting at Buenos Aires in Union Theological Seminary the subject of visitation evangelism was discussed with the preachers, and there was much interest in what might be done in this field in Argentina. Most of the Argentine preachers were present and it was felt that there is a great evangelistic opportunity in that nation.

Visited Schools

Dr. Denman and Dr. Potts met with the pastors and missionaries at a luncheon in Crandon Institute in Montevideo in Uruguay and discussed with them the World Mission of Evangelism. Many other colleges and schools of Latin America were visited. Among them were Granberry College in Juiz de Fora where the institute for Brazil was held, Bennett College and Colegio Tucker in Rio de Janeiro, Instituto Metodista in Sao Paulo, Porto Alegre Institute and Colegio Americano in Porto Alegre, Ward College in Buenos Aires, Santiago College in Santiago, Lima High School and Victoria School in Lima, the American Institute in Callao, the American Institute in La Paz. In Quito, Ecuador, Southern Baptist churches were visited and also the Christian and Missionary Alliance school. In Bogota they saw the American Institute of the Presbyterian Church, U.S.A., in Panama, the Pan American Institute, and in Costa Rica the American Institute and the language school.

At the hospital in La Paz, run by Dr. Frank S. Beck, an outstanding piece of medical missionary work is being done. The Instituto de Povo in Rio de Janeiro, the Boca Mission in Buenos Aires, the Sweet Memorial work in Santiago, and the Friendship House in Montevideo are outstanding pieces of social settlement work. A Canadian Baptist Mission on Lake Titicaca is a great piece of missionary work among the Bolivian Indians.

Use *The Upper Room*

In every place they visited churches, not only Methodist but union churches and others, where THE UPPER ROOM is used. In places where there were no Methodist churches they visited union churches, also Baptist, Presbyterian, Christian and Missionary Alliance, Mission Covenant, and others. In many places they took long trips into the

Rev. and Mrs. Paulo Necker and Rev. William Andrews prepare to go visiting in Juiz de Fora, Brazil.

Dr. J. Manning Potts and Dr. Harry Denman with Bishop Isaias Sucasas, Bishop Cyrus B. Dowsey, and Bishop Cesar Dacorso.

Sweet Memorial Settlement House with church in Santiago, Chile. Second Methodist Church is shown in center.

interior. Rural churches were visited and services were held. While in Quito, Dr. Denman and Dr. Potts visited Radio Station HCJB, "The Voice of the Andes," where they were able to audit a program by this station with its world-wide coverage. In every place the missionaries were visited in their homes or churches or schools, and discussions took place on the kind of evangelism carried on in South America as over against the United States. In every country and every place they found readers of THE UPPER ROOM. It is being used in all the South American and Central American countries. In Brazil it is used in Portuguese, Spanish, and English, and in all the other countries it is used in Spanish and English.

Bishops and leaders at Ministerial Institute in Juiz de Fora.

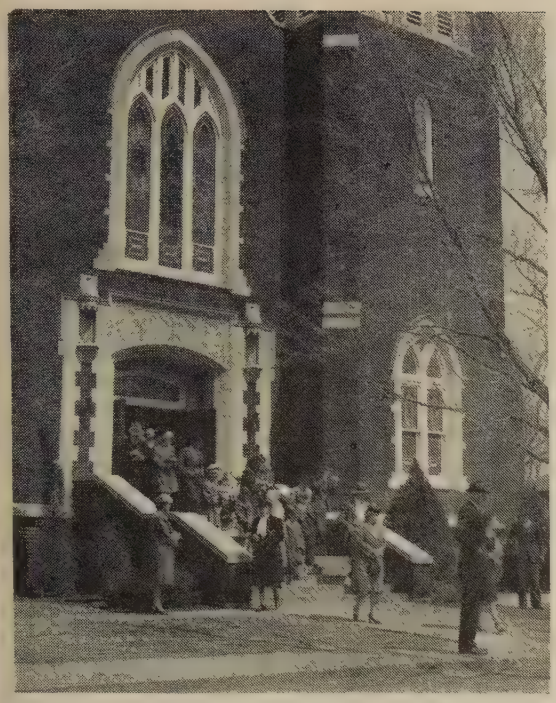
Interest in Evangelism

The visitors from the Board of Evangelism received many courtesies from the Bishops, District Superintendents, pastors, college presidents, teachers and others. In every place they were entertained by Christian friends and were made to feel at home. Everywhere they found interest in evangelism. Their trip was made successful by the friendliness of the "brethren." Their lives were greatly enriched by the experiences.

Evangelistic fires are being lighted in many parts of the world. There are many who are looking to America, praying that a great wave of evangelism may sweep across America and that it may spread around the world. Many people look toward America, longing for American automobiles and American gadgets. They see American business and American movies and frequently interpret these as the heart of America. Frequently they get bad impressions from these representatives. Would to God that America produced a brand of religion which the world would want! It can be done if America would put the emphasis there. Latin America is ready for a great evangelistic movement.

Dr. Harry Denman and Rev. T. Askew Crumley, pastor, standing in front of Emmanuel Methodist Church, Montevideo, Uruguay.

Boca Mission in downtown Buenos Aires.



New Statistics on Church Membership

A Preview of 1953 Yearbook of American Churches

Church membership in the U. S. A. has broken into new high ground, reaching an all-time record of 92,277,129.

This represents a gain of 3,604,124 over the previous year, and an unprecedented growth rate of 4.1 per cent—outstrippng the population increase by two and a half times.

The new figures for 1952, revealed today by the National Council of the Churches of Christ in the U. S. A. indicate that 59 per cent of Americans in the Continental U. S.—about three out of every five men, women and children—belong to religious bodies. In 1940, only one out of two had religious affiliation.

"Never before has such a high annual increase in church membership been recorded," declared Dr. Benson Y. Landis, associate director of the Council's department of research and survey. "During the past decade, the annual gain has been about two per cent. In 1952, it was twice that figure, accelerating an upward trend that has been maintained in this country for the past 100 years."

Over the longer term this trend has resulted in doubling church membership in the past 26 years. In 1900, 36 per cent of the U.S. population were church members. In 1910 and 1920, 43 per cent. In 1930, 47 per cent. In 1940, 49 per cent. This figure swelled to 57 per cent by 1950, with two per cent added in the two years since.

In 1952 the number of local churches also reached a new peak of 285,277 as compared to 284,592 for 1951, the latest Council surveys show. And the number of clergymen having charges rose from 181,123 to 183,899.

"Thus statistically there is one church for about every 325 members," Dr. Landis stated, "while the ratio between clergymen and members is only one to every 500. This points up a continuing shortage of pastors and a lag in efforts to fill thousands of vacant pulpits."

Dr. Landis, editor of the National Council's Yearbook of American Churches which is the only source of statistical data on all the nation's religious bodies, said the figures are based on information from 251 religious bodies, and apply only to the U. S., exclusive of Territories. Complete compilations will appear in the 1953 Yearbook, scheduled for public release Sept. 14.

An even higher increase in Sunday school enrollments was registered with the Council reporting a new total of 32,638,879 members—a gain of nearly two million or 6.4 per cent for the year. The Protestant Churches which generally emphasize the Sunday school report close to 94 per cent of the total enrollment.

The over-all 1952 gain in church membership—twice that of the previous year—is partly attributable to greatly increased birth rates of the 1940's, Dr. Landis pointed out. Other factors have been the widespread, systematic evangelistic programs carried out by the churches and the generally felt need for guidance in times of international tension and upheaval.

In addition, nine religious bodies reporting for the first time added 335,528 members missing from previous lists. Without them, however, and considering only the 242 religious bodies reporting for both years, the gain in members was 3.7 per cent—still an all-time high.

Of the nation's two biggest religious groups, the Protestants and Roman Catholics, the former registered a slightly higher gain of 3.9 per cent. The number of Roman Catholics increased 3.5 per cent. Protestants now number 54,229,963 or 34.7 per cent of population, while there are 30,253,427 Roman Catholics, or 19.3 per cent. Gains for both groups have been virtually on a par for the past 50 years and more.

Exact comparisons between the two are difficult to make, the Yearbook points out, since most Protestant churches list only full members, aged 13 or older. Included among Roman Catholics are all baptized children and infants.

Not included in the compilations were members of the Church of Christ, Scientist, which body forbids "the numbering of people and the reporting of such statistics."

The third largest religious group are the Jewish congregations reporting 5,000,000 members, unchanged from

the previous year. Next in order of the top six are: Eastern Orthodox with 2,353,783 members; Old Catholic and Polish National Catholic, 366,956; and Buddhist, 73,000.

While 251 religious bodies report on membership in the forthcoming Yearbook, 76 of them have 98.2 per cent of all members. Less than 2 per cent of members belong to the remaining 175 smaller groups.

Another indication that church membership is less divided among groups than it seems is shown by the fact that 18 bodies with 1,000,000 members or more have a total of 78,249,936 members, or 85 per cent. Moreover, 11 of the 16 Protestant and Orthodox churches in this concentrated group are united for cooperative action in the National Council of Churches, which embraces 30 denominations with 35,000,000 members.

The 18 bodies reporting 1,000,000 members or more follow:

Roman Catholic Church	30,253,427
The Methodist Church	9,180,428
Southern Baptist Convention	7,634,493
Jewish Congregations	5,000,000
National Baptist Convention, U. S. A., Inc.	4,467,779
National Baptist Convention of America	2,606,289
Protestant Episcopal Church	2,482,887
Presbyterian Church in the U. S. A.	2,441,933
United Lutheran Church in America	1,962,256
Disciples of Christ, International Convention	1,815,627
Lutheran Church-Missouri Synod	1,728,989
American Baptist Convention	1,550,653
Churches of Christ	1,500,000
Congregational Christian Churches	1,269,466
African Methodist Episcopal Church	1,166,301
Christ Unity Science Church	1,112,123
Church of Jesus Christ of Latter-Day Saints	1,077,285
Greek Archdiocese of North and South America	1,000,000

By grouping the larger Protestant and Orthodox denominations into inclusive "families" the following statistical pattern is revealed:

Baptist (24 bodies)	17,470,111
Eastern Orthodox (21 bodies)	2,353,783
Latter-Day Saints (6 bodies)	1,210,336
Lutheran (20 bodies)	6,313,892
Methodist (22 bodies)	11,664,978
Presbyterian (11 bodies)	3,535,171

In *Your* Church

Emphasize the Protestant Heritage

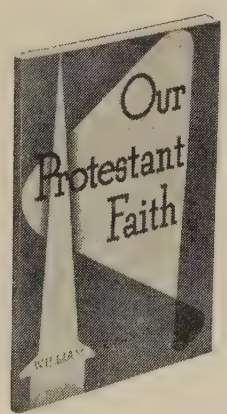
with these helpful materials

WHY I AM A PROTESTANT

by Roy L. Smith

5c each; $3.50 per 100

Eight able articles on Protestantism. For the church which wants to put into every home something inexpensive yet significant.



OUR PROTESTANT FAITH

by William R. Cannon

64 pages, 35c each; 12 or more, 25c each

The basic beliefs of Protestantism written for laymen in the language of laymen. A book for every Protestant home.

A PROTESTANT PRIMER

by Clarence L. Seidenspinner

35c each; 12 or more, 25c each

The fundamental differences between Protestant and Roman Catholic beliefs. Information concerning Protestant history, church government, worship, and faith.

Order both books in quantities NOW *from*

1908 Grand Ave. TIDINGS Nashville 5, Tenn.

For Your Library Shelf

Bible

The Interpreter's Bible, a Commentary in Twelve Volumes, New York: Abingdon-Cokesbury Press.

"Wear the old coat, but buy the new book" was once an admonition that had meaning to preachers. Its meaning should be emphasized today to ministers and Bible Class teachers with reference to this great set, which correctly calls itself "Christendom's Most Comprehensive Commentary." The Abingdon-Cokesbury Press issues two volumes of this great commentary each year. Those who have purchased the four volumes already issued know their great value and are eager to receive each additional volume as it comes off the press. Those who are not so fortunate as already to have these volumes should order them from The Methodist Publishing House at once and inquire about the method of paying for one volume at a time so as to catch up with the other volumes as they come off the press.

The Interpreter's Bible, Vol. II (Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, I Samuel, II Samuel), New York: Abingdon-Cokesbury Press, 1953.

This volume, just off the press, is remarkable in the helpfulness that it gives to even a casual reader on this section of the Bible on which so many persons need and welcome help. The text of these eight books of the Bible is printed in both the King James and the Revised Standard Versions, together with an introduction, exegesis, and exposition of each of the books written by 15 of the best scholars of modern Christendom. Very valuable to the study of these books of the Bible, and a great aid to the understanding of the portion of Bible history covered by them, are the 11 large maps scattered throughout this volume.

Preaching

Expository Preaching for Today, by Andrew W. Blackwood. New York: Abingdon-Cokesbury, 224 pages, $3.00.

A helpful book for preachers on one of the best and most rewarding types of preaching. Nothing is so interesting and appealing to expectant congregations as biblical truths warmly presented with imagination, variety, and faithfulness.

Family Worship

Guideposts to Creative Family Worship, by Anna Laura and Edward W. Gebhard. New York: Abingdon-Cokesbury, 173 pages, $2.50.

It was our privilege to appraise this volume in manuscript form. We adjudged it worthy and recommended that it be printed. Written by parents of growing children, this book comes to help all families grow in Christian living. This very practical book is filled with helpful suggestions for creative family worship and tells how the Bible, the hymnal, prayers, pictures, table talk, and even hobbies and holiday celebrations may be used effectively in the home circle. It is recommended for parents, church school teachers, pastors, church leaders, and all who share in the responsibility for family Christian growth.

Mrs. Gebhard is the author also of *Rural Parish* and *Parsonage Doorway.*

Christian Life

How to Become a Christian, by Samuel Shoemaker. New York: Harper & Brothers, 158 pages, $2.00.

Samuel Shoemaker, now the rector of Calvary Episcopal Church, Pittsburgh, was for a quarter of a century the rector of Calvary Episcopal Church, New York City, and is the author of 24 previous books.

This book should be a "must" book for Christian ministers and reading laymen. The chapters on "The New Birth" and "Sources of Power" (prayer, worship, the Bible, the Holy Communion, and fellowship) are worth the price of the book.

Dr. G. Ernest Thomas, director of Spiritual Life and author of *The Holy Habits of the Spiritual Life,* says that this is a book "which should prove helpful to every seeker of the meaning and way of the Christian life. It will prove no less helpful to those who are already members of the church. It is written in a clear and helpful style which will appeal to laymen. It once again proves that Dr. Shoemaker can write helpfully for every church in the Protestant Communion."

Evangelism

Effective Evangelism, by George E. Sweazey. New York: Harper & Brothers, 284 pages, $3.50.

Effective Evangelism: The Greatest Work in the World is one book that we read from cover to cover as soon as possible. This is the first book to attempt to cover the whole conception and practice of evangelism in the local church. Of this book written by Dr. George E. Sweazey, Secretary of Evangelism for the Presbyterian Church, U.S.A., the publishers are right when they say that this volume which gives the "why," "what," "how," and "who" of evangelism "may well become the standard work in this field for years to come."

After chapters dealing with the goal, the meaning, the motives, and the personal requirements of evangelism, the author deals very practically with the methods of finding prospects, lay evangelistic visiting, evangelistic preaching, evangelism through church organizations and pastoral services, the care of new members, the problem of absent members, the use of mass communication, various means of reaching out beyond church walls, and other things.

Pastors and chairmen of evangelism and membership committees will do well to digest this book and seek to follow many of its practical methods and proposals.

Sermons

Immortal Tidings in Mortal Hands, by Bishop Arthur J. Moore. New York: Abingdon-Cokesbury, 128 pages, $1.75.

Abingdon-Cokesbury is to be thanked for bringing out another volume of the peerless sermons of this inimitable leader of World Christianity. As a flaming evangel whose heart's desire and prayer to God is that all men might be saved and all nations might be brought into Christ's Kingdom—and that right speedily—Bishop Moore, in these soul-stirring messages, reminds every Christian that he is a bearer of Christ's immortal tidings. He challenges Christians today to match the courage and consecration of the early Christians and of the saints throughout the ages. Dedicated to the gallant company of men and women who are "the missionaries of the Christian gospel at home and around the world," this volume will appeal to layman and minister.

Visitors Report Latin America Ready for Evangelistic Movement

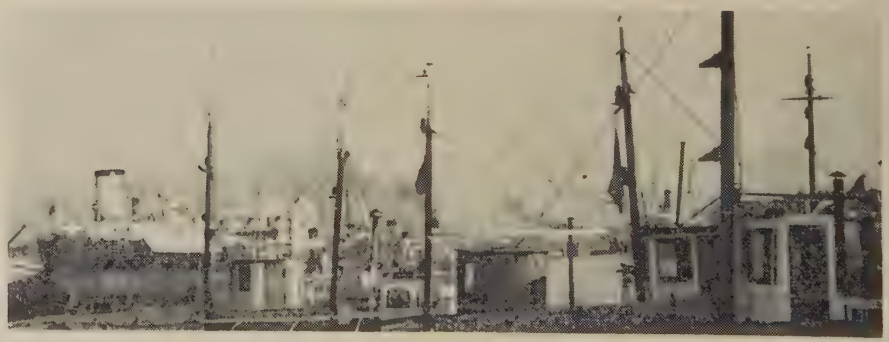
Dr. Harry Denman and Dr. J. Manning Potts have expressed the opinion that Latin America is ready for an Evangelistic Movement among the Protestant churches. While the Catholic Church is nominally dominant, a great portion of the population in most of the countries were reported to have no ties with the church—that in many cases the services of the church are not requested even for funerals. The pictures below were taken by Dr. Potts.

Dr. Harry Denman in the duster and beret that is standard equipment for travelers in Brazil.

This horse-drawn hearse at Lujuan, Argentina, shows a scene still familiar throughout South America. The undertaker is at the left. The man on the right is Mr. Leeds of Buenos Aires.

Visitation evangelism is gaining a hold in South America, too. Visitors usually include a woman in their group in order to gain access to the house. Note that the man on the left is clapping his hands at the gate in order to attract the attention of the householder.

To get acquainted with how the people live, the group stopped at a rural home in Brazil and were served a typical dinner of rice, beans, bread, and bottled apple juice.



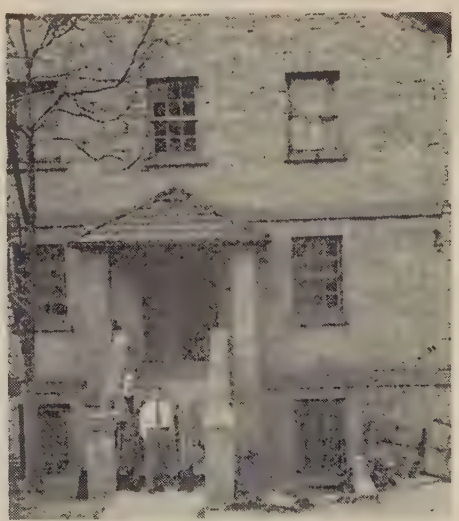
Right, a busy harbor seen in Sao Paulo—the Chicago of Latin America.

Rev. Fermino Lopes dos Santos, of Brazil, has a circuit of 28 preaching places of which only three are churches. It is 300 miles around his circuit. He preaches five times on Sunday and every night. He has 182 members in an area of 200,000 population. In the area there are also three Baptist, two Pentecostal, and 40 Catholic churches. He has opened 21 of his preaching places himself. He distributes *No Cenaculo, The Upper Room* in Portuguese, throughout his circuit.

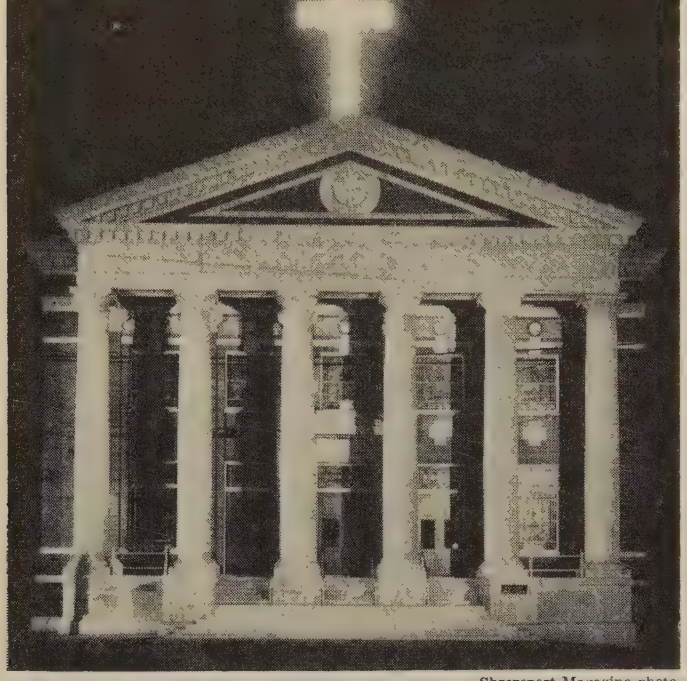
Rev. Robert W. Wisdom with his wife and children. He is director of settlement work (Instituto de Povo) and Collegio Tucker in Rio de Janerio. They use *The Upper Room* for their daily devotions and distribute *No Cenaculo*.

Dr. Harry Denman and Mr. J. Miles Acker, pastor and teacher, with a class at Sweet Memorial Settlement, Santiago, Cuba. This group has devotions each day with *El Aposento Alto*. Many also use the English edition to help in the study of the language.

Dr. J. Manning Potts, editor of *The Upper Room*, with a group of ministers, visits a ranch house near Rosario, Argentina, where the family uses *El Aposento Alto* for daily devotions. The owner of the ranch and his family are on the right. It is hoped that this ranch with its lovely ranch house may be secured for the MYF camp of the Argentina Conference.



Dr. Charles W. Clay, Executive Secretary of the Board of Education in Brazil, with Mr. Caruso, manager of the Methodist Publishing House of Brazil, and Dr. Harry Denman. They stand in front of the steps of the Publishing House building, where *No Cenaculo* is printed.



Shreveport Magazine photo

First Methodist Church, Shreveport, Louisiana.

A Louisiana Church Thrills to a Great Experience

BENEATH TH

FOR ALMOST HALF A CENTURY the stately columns of First Methodist Church, Shreveport, Louisiana, have stood on a hill at the head of the city's busiest street. Atop the church there is an imposing white cross, 20 feet high, with cross bars 12 feet wide. Many heart-lifting events have occurred in the church beneath the white cross, but between February 22 and March 29 of this year the 5,300 members of Methodism's sixth largest church saw something special happen—a startling spiritual revival, the like of which few members can recall.

A Six Weeks' Program

It all began when the diminutive but dynamic pastor, Guy M. Hicks, met with associate pastor, C. W. Quaid, and the Director of Christian Education, Miss Opal Rogers, to plan for a more meaningful program for the Week of Dedication. Out of this came a decision to turn the program into six weeks of dedication.

With good planning, hard work, and constant prayer, this program evolved into a six weeks' revival with emphasis upon dedication and evangelism.

It has been a custom for some years to have two six-week periods of Sunday Evening Fellowship programs in the church each year, one in the spring and one in the fall. We asked ourselves: Why not combine the period of dedication, the Sunday Evening Fellowship, and special pre-Easter revival services? No objection could be raised, so work began near the first of the year.

A complete schedule was made for six Sunday evenings prior to Easter. A supper and fellowship period began at 6:00 P.M., with class and interest groups meeting at 6:45. The constant problem of getting good attendance at children's membership preparation classes (a problem caused by the fact that the church is so far from residential areas) was solved by having such classes at the time when the entire family was at the church. Worship services each Sunday evening began at 7:30.

These two questions had to be answered with concentrated action before the program, called "The Fellowship of Evangelism," could be a success:

1. How shall we insure a large attendance at worship services?
2. How shall we make this a special period for gaining new members?

Outstanding Ministers

Question number one was answered in two exciting and highly inspiring ways. Dr. Hicks secured for the evening worship services six outstanding Methodist ministers in the Southwest. These included Kenneth W. Copeland, Travis Park, San Antonio, Texas; Paul V. Galloway, Boston Avenue, Tulsa, Oklahoma; Bishop Paul E. Martin, Bishop of Arkansas-Louisiana Area; Alfred H. Freeman, First Methodist, Wichita Falls, Texas; Kenneth Pope, First Methodist, Houston, Texas; and, to close the series, Cleburne W. Quaid, associate pastor of First Methodist, Shreveport.

Under the direction of associate pastor Quaid and the chairmanship of laymember W. W. Alsup, a committee of "pew captains" was found. The task of each captain was to see that a certain pew was filled for each service. This caused some competition and slight disturbance at first, for pew captains who were lax in inviting persons during the week vied for those entering the church. As the series moved along, however, these captains served in a most efficient manner.

The Fisherman's Club

Question number two, how to make this a special period for gaining new members, was answered by having the "Fisherman's Club" meet each Thursday for supper, instruction, and visitation. Attendance at these meetings was magnificent as the spirit of the movement began to permeate the whole church.

Members of this church were hopeful about the results of the series as it got under way. At the outcome they were astounded! Attendance figures showed that each Sunday evening there were over 900 persons worshiping God in our church. Membership statistics showed 50 children and 72 youth and adults committed to Jesus Christ! Equally important is the fact that the entire membership took on a renewed spiritual atmosphere.

Plans are already under way for the Fellowship of Evangelism series in 1954. Such planning may make it possible for all previous figures to be exceeded. But the 5,300 members of First Methodist Church of Shreveport, Louisiana, will not soon forget to praise God for what happened beneath the white cross in 1953.

VHITE CROSS

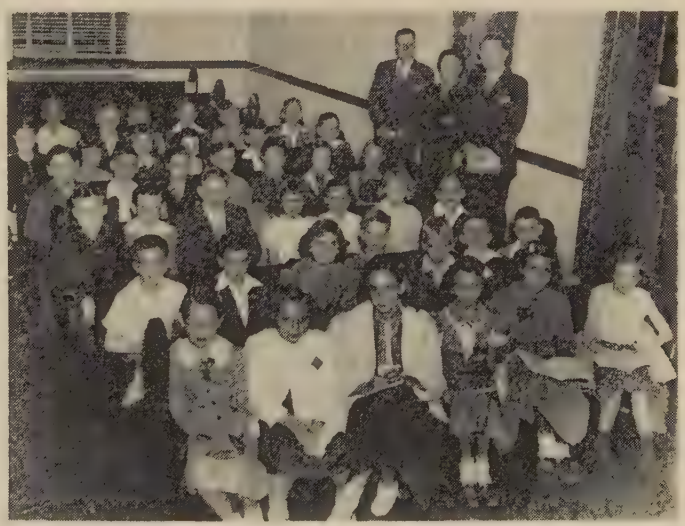
by R. D. Shoulders

Associate Minister, First Methodist Church
Shreveport, Louisiana

Above, members of First Methodist Church, Shreveport, Louisiana, stand in line prior to the supper snack and fellowship period held at 6:00 p.m. each Sunday during the pre-Easter Fellowship of Evangelism series.

Left, the fellowship center of First Church was filled to capacity each Sunday evening February 22 and March 29 as families dined together.

Church School Superintendent, R. H. Nelson, and youth leader, Mrs. Joe Mickle, stand with a study group of 30 youth and their adult counselors. Interest groups met for all ages each Sunday evening as part of the six weeks' program of dedication and evangelism.



Guy M. Hicks, pastor (standing at right), is pictured with church school leaders and 39 of the 50 children who attended membership classes during the Fellowship of Evangelism series.

Stirring Stories from the U. E. M.

OHIO AREA MISSION

Reported by John Young
Area Public Relations, Ohio Area

Chain Reaction of Goodness

PEOPLE are still talking about this experience in the Cleveland District. It is the story of the twins, Donald and Ronald, their parents, and three neighboring families. The story reached its climax in the Cleveland Evangelistic Mission, November, 1952.

Donald and Ronald Stoll lived about three blocks from the Wesley Methodist Church, an old church in a downtown area of Cleveland. They had occasionally attended Wesley Church with their girl friends. Donald became sufficiently interested that he told the pastor, Wilbur Meiser, that he had decided to unite with the church. Just then, both the boys were inducted into the Navy and were sent to Great Lakes Naval Training Station.

Donald's interest in the church continued. The Methodist chaplain contacted the boys, with the result that they both attended the chaplain's instruction classes and were baptized. When they came home on furlough in October, they naturally came to church and brought their parents with them.

In November, the parents of Donald and Ronald Stoll appeared on the prospect list of Wesley Church. Laymen of that church and the guest pastor, Roland Linder of Toledo, called upon Mr. and Mrs. Stoll. They found the boys' parents very ready to make their decision for Christ and the Church and so take their place beside their sons.

But the Stolls told the visitors that they had some neighbors who also needed church homes and might be interested. The visitors immediately went calling upon these neighboring families. So well were the Stolls regarded in the neighborhood that the visitors were most cordially received. Not only so, but three of the four families contacted followed the example of the Stolls and made their commitment to the Christian life and church membership.

In one of these homes there was a young woman who was a member of the church, but none of her family belonged. As a result of the Mission and the call of the visitors, her parents, her brother and sister-in-law, and a friend were all won to the church.

On December 11, there were 11 people received into the Wesley Church because of the spiritual movement which began with the decision of the twins, Ronald and Donald, but reached its flood tide in the Evangelistic Mission.

LOUISVILLE AREA MISSION

Reported by William Hearn
Area Public Relations, Louisville Area

My Son, My Son

DURING the Louisville Area United Evangelistic Mission, it was the practice in a little church in the Kentucky Conference for the evangelistic visitors to make their reports at the altar of the church. While they reported, others prayed.

One evening, a member of a team told in detail about the winning of a man to Christ. He gave the man's name and other personal information.

As the man reported Paul T. McClarin, visiting minister from Finley, Tennessee, noticed a praying woman rise gently from her knees.

With her face shining and her eyes wet with tears, she turned to Mr. McClarin. "Thank God for you, Brother McClarin," she said. "If you had not come, these men would never have gone out to try to win souls for God. I have known them all their lives, and I don't know when they, or anybody else around here, ever went out and tried to win somebody to Christ."

"Since you have come," she continued, "and trained these men to go out and visit their unsaved neighbors, our church has been revived, our folks are praying and working, and souls are being saved."

"I am so thankful for this last report," she said, "for the man he was telling about winning tonight is my son. We are going to keep this visitation evangelism in our church."

Ohio Evangelistic Mission in Youngstown District

by W. Dale Cole
Pastor, Grace Methodist Church
Youngstown, Ohio

Ohio Area's 19 Districts carried on the United Evangelistic Mission, November 14 through March 1, with 36,074 commitments to Christ and His Church. From February 22 to March 1, seventy churches of the Youngstown District heard and responded to the Evangelistic Mission's appeal, "Come with us to Christ." Under the leadership of S. Lee Whiteman, Jr., Superintendent, 1,602 visitors knocked at doors and invited 8,892 neighbors to Christian living. The vitality of this modern visitation evangelism led 2,931 persons to commit their lives to Christ.

The Power of Prayer

The spiritual stature of the Mission found its undergirding in the continuing power of prayer. Significant aspects of this loyalty to Christ were witnessed in evangelistic services in the churches of Mahoning, Trumbull, and Ashtabula counties where 53 guest ministers led more than 29,000 persons in worship.

Individual churches of the District had fine fruits as a result of their participation. While commitment figures are to be qualified in terms of church members, still highly creditable in Warren, Ohio, was the evangelistic passion of First Methodist Church, with about 1,900 members. Under the leadership of George Y. Flint, 201 persons answered the call to Christian discipleship. Equally significant was the three-point circuit of rural churches at Dorset, Cherry Valley, and Richmond which won 158 commitments. Don Sillaman, accepted supply, is pastor of this charge.

The outstanding figure of membership increase was achieved by the Cornersbury Church, with an addition of 48%, or a total of 50 commitments to the membership of 104. Seven other churches which had a response exceeding 100 commitments were: Struthers, 147; Saybrook, 143; Hubbard, 139; Tod Avenue of Warren, 134; Poland, 125; McDonald, 104; and Niles, 101.

The Hartford-Fowler churches received 44 commitments, Paul Whipple, pastor, reported. The Fowler congregation heard a soul-stirring testimony given by the guest minister, Robert Meredith, of New Lebanon, Ohio. He had returned to his childhood church! None of the Fowler people knew where Robert Meredith, then a child of 10, had moved after the death of his father. This visiting pastor still considered the Fowler Church the most influential in his life. The small congregation won 22 commitments to Christ.

Visitation Gets Results

The Methodist Church of Hubbard, Ohio, discovered that visitation achieves results. Robert T. Campbell, pastor, has high praise for the 38 men visitors

Photo: Seventy new members, the first class of 147 making commitments, were received at The Methodist Church, Struthers, Ohio, on Sunday, March 8. Rev. John Freiling (not shown) is the pastor.

who brought in nearly all of the 139 commitments during the Mission.

In Niles, Ohio, A. Robert Anderson, pastor, reported that 104 members had been won as the result of the combined endeavors of both youth and adult visitation teams. The fine work of the Niles Methodist Church was led by Dick Templeton and John Robertson. The significance of youth having such courage for Christ is always noteworthy; but it is particularly inspiring that one of the boys, a recent victim of polio who walks with the help of steel braces and a cane, should go on foot to call in behalf of Christ and His Church.

Unusual Experience

Braceville's minister, Eugene Hibbard, with 37 commitments in a small town church of 201 members, told of George Morar's experience. This counselor of youth said, "What shall I do! I'm not a member of the Braceville Methodist Church." The pastor answered, "That's your decision to make." In response to the challenge, Mr. Morar asked his visiting teammate to receive his commitment card. The Morar team achieved results for Christ with six decisions out of seven visits.

At Woodland Park Methodist Church of McDonald 231 visits made by the visitation teams resulted in 108 commitments. Layman William Gerster said of this visitation, "It's just as if Mr. George Sawyer, our pastor, had planted the garden so that all we had to do was harvest it."

The United Evangelistic Mission
by Albert R. Perkins
Executive Chairman, Louisville Area U.E.M.

I think that the results of a United Evangelistic Mission cannot be completely enumerated; but, at the same time, I think that certain things can be stated which will give anyone a vision as to what might happen if the fellowship, insight, and enthusiasm of the Mission are not allowed to die. I believe the following are specific results that can now be measured:

First: It stirs the hearts of the ministers.

Second: Its walking, talking, praying, and winning evangelism gets larger results.

Third: It enlarges the fellowship.

Fourth: It helps laymen to deepen their own Christian life by making clear to them the fact that they have a spiritual responsibility.

Fifth: It increases—and will continue to increase—the membership where the church enlists, trains, and organizes lay forces in constructive work for the Kingdom.

Sixth: It works successfully where pastors and people follow the plan.

Seventh: It inspires families to know that others are interested in their spiritual welfare.

The press and radio throughout the District cooperated excellently in the matter of news coverage for the Evangelistic Mission. Numerous presentations were heard for two weeks over five radio stations in the tri-county area of the District. Newspaper coverage included six daily papers, as well as four weekly publications. In the Youngstown *Vindicator* alone, 180 column gelism in a modern day. The final account, entitled "Methodist Campaign," appeared on the *Vindicator's* editorial page, March 11. A summarization of the Mission pointed out factors of achievement, including items of leadership, planning, survey, and visitation. The editorial closed with John Wesley's words: "Dost thou love . . . God? It is enough! I give thee the right hand of fellowship."
inches of space told the story of evan-

Helpful Literature on Protestantism

THE NOVEMBER TRACT OF THE MONTH

"Plain Facts About Protestantism," by T. Otto Nall

The editor of the **Christian Advocate** writes pointedly and inspiringly about the Protestant concept of the priesthood of all believers, justification by faith, the primacy of the scriptures, the reality of religious freedom, the necessity of Christian vocation.

$1.50 per 100 to Tract-of-the-Month Club members

$2.00 per 100 to all others

I, Too, Am a Catholic

by Bishop G. Bromley Oxnam

An explanation of the Protestant use of "catholic" in the Apostles' Creed and the universal nature of the church.

$2.00 per 100

If My Daughter Should Want to Marry a Roman Catholic

by Bishop H. Clifford Northcott

An excellent leaflet clearly outlining the difficulties involved in mixed marriages.

5c each; 25 or more, 4c each

ORDER BLANK

TIDINGS EVANGELISTIC LITERATURE

HELPFUL MATERIALS ON PROTESTANTISM

The November Tract of the Month

Quantity *Amount*

_____ **Plain Facts About Protestantism,** by T. Otto Nall. $2.00 per 100 _____
An 8-page tract clearly stating and effectively emphasizing the major doctrines of Protestantism. (Tract-of-the-Month Club Members **do not** order here.)

HELPFUL PROTESTANT LEAFLETS AND BOOKLETS

_____ **What Every Protestant Should Know,** by Paul E. Folkers. 5¢ each; $4.00 per 100 _____
An attractive, 12-page pamphlet outlining the historical background and basic beliefs of Protestantism.

_____ **If My Daughter Should Want to Marry a Roman Catholic,** by Bishop H. Clifford Northcott 5¢ each; 25 or more, 4¢ each _____
This pamphlet sets forth fairly and clearly the difficulties involved in Protestant-Roman Catholic marriages. Should be widely distributed in your church.

_____ **The Evangelistic Message of Protestantism,** by Eight Prominent Churchmen. Discusses the Protestant faith and way. 35¢ each; 12 or more, 25¢ each _____

_____ **A Protestant Primer,** by Clarence L. Seidenspinner. 64 pages. Laymen will gladly buy this classic discussion of Protestant faith and practice. 35¢ each; 12 or more, 25¢ each _____

_____ **Our Protestant Faith,** by William R. Cannon. Designed for the needs of Protestant laymen. 35¢ each; 12 or more, 25¢ each _____

_____ **I, Too, Am a Catholic,** by Bishop G. Bromley Oxnam. $2.00 per 100 _____
A discussion of the universal nature of the Church.

_____ **Why I Am a Protestant,** by Roy L. Smith, 5¢ each; $3.50 per 100 _____
Eight able articles on Protestantism.

A HELPFUL NEW BOOK ON THE SPIRITUAL LIFE

_____ **Spiritual Life Through Tithing,** by G. Ernest Thomas 35¢ each; 12 or more, 25¢ each _____
A presentation of the nature, philosophy, techniques, and spiritual values of tithing.

HELPFUL MATERIALS FOR YOUR WORLD MISSION

_____ **Making Membership More Meaningful** $2.00 per 100 _____
A revision of the popular Order of Worship used in the 250th anniversary of Wesley's birth. Adapted by special request for general use.

_____ **Tell Me the Story of John Wesley** Special price, $6.00 per 100 _____

HELPFUL MANUALS ON THE LOCAL CHURCH

_____ **Manual for the Four Commissions** 40¢ each; 6 or more, 30¢ each _____
Describes the work of each of the four local church Commissions and shows how they can best promote the program of the church. Order one for each Commission chairman, one for the chairman of the official board, and one for the pastor.

_____ **The Local Church Commission on Membership and Evangelism** 25¢ each; 5 or more, 20¢ each _____
A practical manual on the nature and duties of this Commission.

HELPFUL MATERIALS ON THE YOUTH EMPHASIS

_____ **Census Card for School Survey** 50¢ per 100 _____

_____ **Christian Witness Mission Poster** 10¢ each _____

_____ **My Christian Witness** 5¢ each; 10 or more, 3¢ each; 100 for $2.25 _____

_____ **The Evangelistic Potential of the Youth Fellowship** $2.00 per 100 _____

HELPFUL MATERIALS FOR LOCAL CHURCH EVANGELISTIC MISSION

Quantity *Amount*

_____ Local Church Guidebook, "To Save the Present Age" 10¢ each. Your church will need 10. 10 for $1.00 _____

_____ Billboard Posters. Large roadside posters. (As pictured below) $10.00 each _____

_____ Lawn Signs. (As pictured below) 3 colors, on canvas, 5x3 feet—for church yard. $5.00 each _____

_____ Window Streamers (23"x11"). 3 colors, for windows or for bus cards. Minimum order, 6. 6 for $1.00; 10 or more, 15¢ each _____

_____ Bumper Stickers for automobile bumpers. Bright "Day-Glo" ink. Minimum order, 50. $6.50 for 50; 60 or more, 12¢ each _____

_____ Mats—1 column, "Christ Can Change the World—with You!" 10¢ each _____

_____ Mats—2 column, "Christ Can Change the World—with You!" 15¢ each _____

_____ Mats—4 column, "Christ Can Change the World—with You!" 20¢ each _____

_____ Mats—8 column, "Christ Can Change the World—with You!" 25¢ each _____

_____ Local Church Prayer Covenant cards. 60¢ per 100 _____

_____ Local Church Attendance Pledge cards. 60¢ per 100 _____

_____ Posters, 14"x22", for announcing special evangelistic services. Minimum order, 6. 6 for 50¢ _____

CHURCH ATTENDANCE MATERIALS

_____ **My Church Attendance Record** 50¢ per 100 _____
Supply every member of the church and Sunday School with one of these cards to keep his own attendance record from World Wide Communion Sunday through Christmas.

_____ **Attendance Registration Cards**
50¢ per 100; $2.25 for 500; $4.00 per 1,000 _____
The use of this card encourages attendance and locates prospects. Register your church attendance on selected Sundays, by giving each person present a card on those Sundays. Order in large quantities for several Sundays.

_____ **Church Attendance Chart** 10¢ each _____
Chart for bulletin board for charting church attendance over a period of a year.

Visitation Evangelism Packet

Each packet contains minimum materials for Visitation Evangelism.

Check packet nearest the number of active members.

( )	100 members,	$ 3.00	( )	800 members,	$20.00
( )	200 members,	5.00	( )	900 members,	22.50
( )	300 members,	7.50	( )	1,000 members,	25.00
( )	400 members,	10.00	( )	1,250 members,	27.50
( )	500 members,	12.50	( )	1,500 members,	30.00
( )	600 members,	15.00	( )	1,750 members,	32.50
( )	700 members,	17.50	( )	2,000 members,	35.00

Write Price of Your Packet Here $_____

Religious Census Packet

Each packet contains sufficient materials for the size community indicated. Check the size packet desired.

( ) 500 population—Packet 1—Price, $ 2.50
( ) 750 population—Packet 2—Price, 3.75
( ) 1,000 population—Packet 3—Price, 5.00
( ) 1,500 population—Packet 4—Price, 7.00
( ) 2,000 population—Packet 5—Price, 9.00
( ) 2,500 population—Packet 6—Price, 11.00
( ) 3,000 population—Packet 7—Price, 13.00
( ) 4,000 population—Packet 8—Price, 17.00
( ) 5,000 population—Packet 9—Price, 21.00

Write Price of Your Packet Here $_____

SPIRITUAL LIFE LEAFLETS FOR VISITORS

_____ "Pathways to Power" $2.00 per 100 _____
_____ "Some Secrets of Prayer" $2.00 per 100 _____
_____ "God Calls and We Answer" $2.00 per 100 _____
_____ "Too Busy for God" $2.00 per 100 _____

TRACT-OF-THE-MONTH CLUB

( ) Please enroll our church in the Tidings Tract-of-the-Month Club. Consider this as a Standing Order to send us _____ (50 or more) copies of the tract selected each month at $1.50 per month instead of $2.00 per month when ordered separately.

TIDINGS, 1908 Grand Avenue, Nashville 5, Tenn.

PLEASE FILL MY ORDER AS CHECKED. Total amount of order $_____

( ) Payment enclosed

( ) Charge to treasurer ( ) Charge to my account

Rev., Mr., Mrs., Miss

NAME

ADDRESS

Church Treasurer

Address

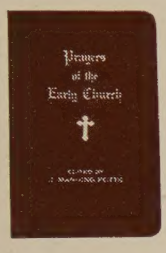
Date _____ Order placed by _____

Please sign, do not type, your name in the space provided above. Sorry, no orders on consignment.

Prayers of the Early Church

Ready Nov. 1

Edited by
J. Manning Potts



A rich resource for the pastor and for the alert layman is this collection of prayers from the early centuries of the Church. Here is an invaluable aid in personal devotions and for use in prayer cells as well as in the devotions of larger groups. Christians will use it as a link across the centuries in the Christian faith. Handsomely bound in flexible imitation leather. Convenient pocket size, 50 cents each.

A Pocket Book of HOPE

Ready Nov. 1

Bishop Ralph S. Cushman

In the format of the other *Pocket Books* that are so well known and loved, Bishop Cushman presents a book, centering on hope, that will win its way into the hearts of Christians everywhere. Here are more than a score of the lovely poems of Bishop Cushman himself, a number of them previously unpublished. Here are Bible verses, quotations, and poetry all centering on hope. A lovely gift—a delight to own. Green imitation leather binding, vest pocket size, 50 cents each.

THE UPPER ROOM

1908 Grand Avenue Nashville 5, Tenn.

The Local Church's Part

in the

World Mission of Evangelism

Every Church

- is expected to participate in the World Mission of Evangelism (See 1952 *Discipline*, ¶ 2030) (See also October Shepherds, pages 13-14)
- is expected to win its fair proportion of the 250,000 new members on profession of faith in 1953, beginning May 24

If Your District

is not taking part in an Area-, Conference-, or District-wide Mission your church can participate on

- A single church basis, or through the
- Three-pastor, tri-reciprocal plan

Tri-Reciprocal Plan

- Three pastors and charges arrange dates or follow this time table
  1. October 9-18
  2. October 30-November 8
  3. November 29-December 6
- Each pastor will serve in three capacities in successive weeks as
  1. Host pastor
  2. Visitation Evangelism instructor
  3. Evangelistic preacher

(This plan will work on circuits. Helpful suggestions will be found in the Local Church U.E.M. Guide Book)

Financial Plan

- Each church makes own budget (Includes materials, training suppers, publicity, guest pastor's travel and entertainment expense)
- Guest pastors asked to serve without honorarium
- Free-will offerings at preaching services to meet the budget
- A "Thank Offering" will be received in the special envelope provided for the Conference Board of Evangelism and the World Mission.

(Pastors are requested to ask their District or Conference Secretaries of Evangelism or District Superintendents for these envelopes at once.)